Simplified Islamic Jurisprudence

Based on the Qur'ân and the *Sunnah*

Al-Fiqhul-Muyassaru minal-Qur'âni was-Sunnah

Volume I

Acts of Worship

الفقه الميسر من القرآن والسنة

(الجزء الأول: فقه العبادات)

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Preface

In the Name of Allah, and blessings and peace be upon Prophet Mu<u>h</u>ammad who has been sent as a mercy from Allah to the worlds.

It is quite necessary that the Muslim knows the *shar`î* rulings he needs for performing the different acts of worship properly. It is better for him to know these rulings by himself as long as he is able to do so, because he may not find a well-versed and trustworthy scholar to ask him about what he may need in this regard whenever the occasion requires that he does. Another important benefit is that when he knows the *fiqhî* rules and rulings pertaining to some act of worship, he can pass this knowledge to others. Moreover, the more he learns the more he teaches and the more he is well-versed and deep-rooted his knowledge is the more he can be sure that people to whom he passes this knowledge will benefit from it and act upon it with more trust and faith.

Being keen on securing religious knowledge for English-speaking Muslims, **Al-Manarah** presents this first volume of ***Simplified Islamic Jurisprudence***, which deals with the main acts of worship: Purification (*<u>T</u>ahârah*), Prayer (*<u>S</u>alâh*), Obligatory Alms (*Zakâh*), Fasting (*<u>S</u>iyâm*), and Pilgrimage (*<u>H</u>ajj*).

Al-Manarah thanks every one who has helped in preparing, translating, editing, or publishing this book, or during any stage of work. We also invoke Allah to make this effort purely exerted for His Sake and to bless and reward all those who have participated in preparing it to be in this hopefully comprehensive form.

Al-Manarah Manager
Mu<u>h</u>ammad `Uthmân

Introduction

All praises are due to Allah, the Lord of the worlds, and peace and blessings be upon the most honorable Prophet and Messenger, Muhammad, as well as upon his household, Companions, and whoever perfectly follows in their footsteps until the Day of Judgment.

This is a simplified book dealing with the rulings of the glorious Islamic Jurisprudence (*Fiqh*) concerning acts of worship or `*ibâdât*, which include Purification (*Tahârah*), Prayer (*Salâh*), Obligatory Alms (*Zakâh*), Fasting (*Siyâm*), and Pilgrimage (*Hajj*). These rulings are derived from the Qur'ân and the *Sunnah*, as well as from the statements and views of the pioneering religious *Imâms* who are known for their *ijtihâd*-oriented efforts. These *Imâms* have left for Muslims a huge *fiqhî* heritage which only a few people can appreciate, realize how valuable it is, and make perfect use of it. That is why it is incumbent upon all Muslim scholars to connect Muslims, especially the youth, to their Islamic heritage by making things easy for them as far as *fiqhî* matters are concerned, in such a manner that makes them easy for each and every Muslim to understand. Therefore, this book has been compiled and translated for serving this purpose particularly among the English-speaking Muslims.

The researches related to this work are mainly based on the Qur'ân and the *Sunnah* then on the

statements of the Four *Imâms* of *Fiqh*[1]. The book consists of an introduction, five parts, and a conclusion. Each part covers one of the five parts constituting the acts of worship or *ibâdât* tackled in this book; namely, Purification (*Tahârah*), Prayer (*Salâh*), Obligatory Alms (*Zakâh*), Fasting (*Siyâm*), and Pilgrimage (*Hajj*). And, at the end of each part there will be a questions-and-answers appendix dealing with the queries related to the part discussed. The total of the questions which all appendixes contain is about two hundred and fifty (250 questions with their answers).

For making things easy for our readers, we have inserted a glossary of Arabic terms at the end of this book. In this glossary we present an outlined yet conclusive definition of each term, aiming to help our readers to have a better knowledge of the Arabic *shar`î* terms which are mentioned in the different parts of the book. And important still, because this book deals with *Fiqh* and because it is a large one, there are a good number of defined terms that may be met in any other book which has something to do with Islamic studies.

Also for facilitating the job of keeping up with the Arabic transliterated terms, we have attached a table of transliteration at the end of the book.

And, before ending this introduction, I would like to express my gratitude to my brother Mr. Muhammad `Uthmân, Al-Manarah Manager, for trusting me and giving me the opportunity to

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[1] Mâlik, Abû Hanîfah, Ash-Shâfi`î, and Ibn Hanbal.

introduce this simplified yet inclusive book on *Fiqh* as a whole. I also thank my sister Reima Youssif Skakeir (American) whose editing of this book helped me a lot to introduce it in the best possible form. I moreover thank my sincere wife whose moral help and invocations were a real support to me.

I would also like to tell our dear readers that I shall be happy to receive any comment you may have on this work as well as any piece of advice, recommendation, or suggestion you may like to let us know before preparing a second edition of this book. The following are my email addresses:

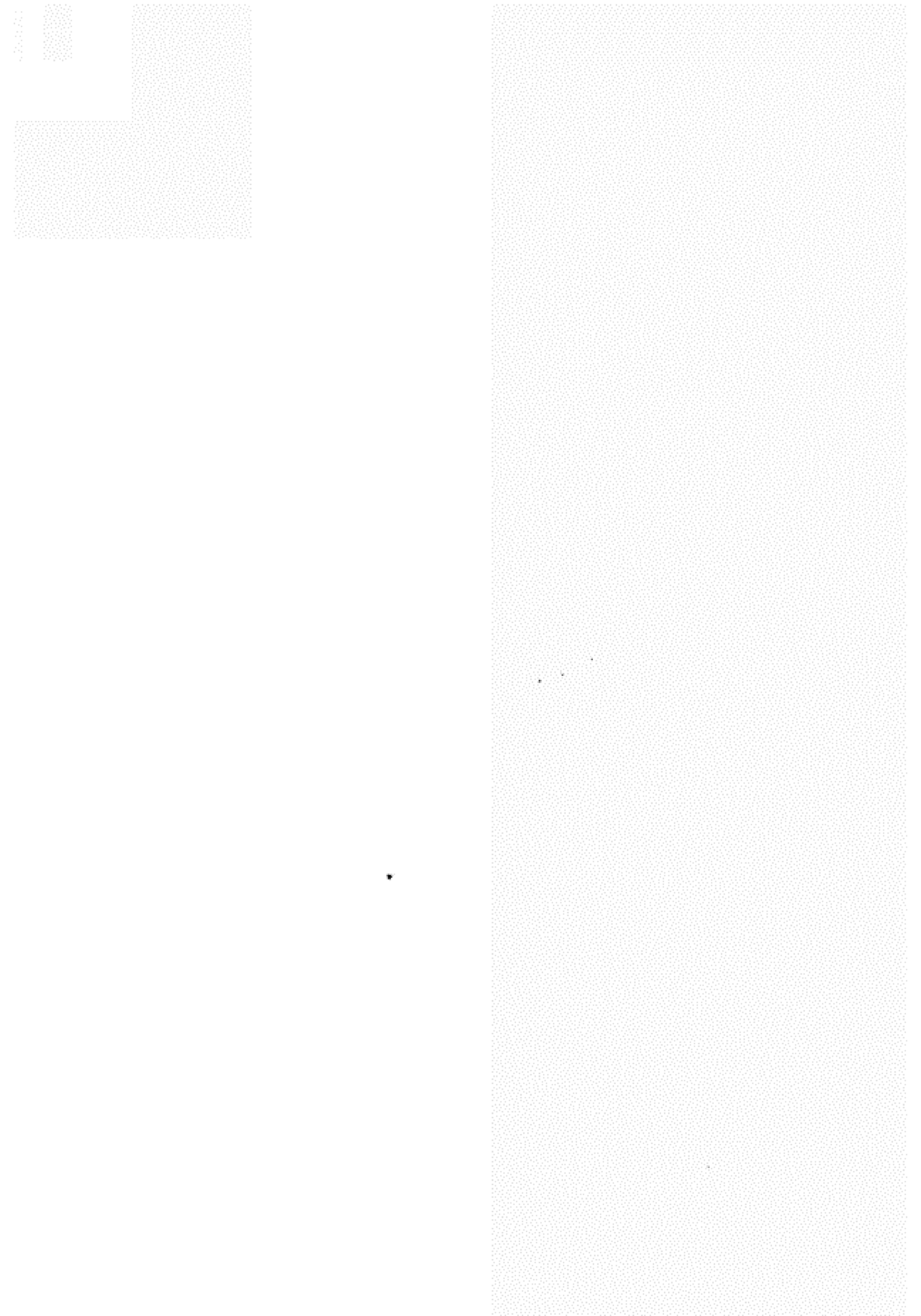
mmabdelfattah@hotmail.com
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Finally, we ask Allah to make this effort purely exerted for His Sake and to make it easy for as many Muslims as possible to benefit from it. Amen!

Muhammad `Abdul-Fattah
6/12/1424 A.H.
28/1/2004 A.C.

Part One

Purification (*T̲ahârah*)



Tahârah in Focus

Tahârah or purification is one of the very important issues in Islam, as Allah, Glorified and Exalted be He, has made it a fundamental condition of the validity of many acts of worship, such as ablution for prayer, taking a ritual bath (*ghusl*) on the part of those who are in a state of *janâbah*, menstruation, postnatal bleeding (*nifâs*), as well as for other *shar`î* rulings.

Therefore, when a Muslim wants to perform prayer, he must prepare himself for that, by having a suitable appearance, purifying himself entirely, and being free from all forms of *hadath*. This is called *tahârah* (purification).

Moreover, purification is a very important part of faith. An honorable *hadîth* reads, *"Cleanliness is half of faith."*[1] This is a metaphorical way of comparison, as in the *hadîth* reading, *"Hajj is `Arafah."* This is because staying on (the mountain of) `Arafah (for a specific period of time) is the greatest pillar of *Hajj*. Likewise, purification is an important pillar of prayer, as the latter is not valid without the former. Almighty Allah says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ﴾

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[1] Narrated by Muslim.

﴾*O you who believe! When you intend to offer prayer, wash your faces and your hands (forearms) up to the elbows…*﴿

(Qur'ân: 5: 6)

He also says (in the same verse),

﴾*… If you are in a state of Jânâbah, purify yourselves (bathe your whole bodies)…*﴿

Purification is a basic stipulation of the validity of prayer because it is the key through which one enters into a private talk to the Lord, Glorified and Exalted be He. To illustrate this, when a man wants to enter upon a king, he cleans and perfumes himself and adorns himself with the best of his clothes, then how is he supposed to prepare himself if he is to enter upon the King of all kings, the Lord of Majesty and Glory? Almighty Allah says,

﴿خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ﴾

﴾*… Take your adornment (by wearing your clean clothes) at every masjid…*﴿

(Qur'ân: 7: 31)

meaning for performing prayer and circumambulating (the Ka`bah), as interpreted by exegetes of the Qur'ân. Ibn Kathîr commented,

> "In the light of this verse, it is desirable to beautify oneself for performing prayer, especially on Friday and the day of (any of the two) feasts."[1]

An honorable *hadîth* reads,

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[1] See his *Tafsir*, 2/219.

"The key to prayer is purification; takbîr makes (all acts which break prayer) prohibited; and taslîm makes (all such acts) lawful (again)."[1]

That is why *faqîh*s have divided purification into two sections:

1. Physical or tangible purification (*ṯahârah ḫaqîqiyyah*), which is purifying oneself from real existent impurity, such as that is found on the body, in a place, or on clothes. The body of a performer of prayer must be free from impurity, such as that which results from urine, excrement, and blood. Moreover, the place on which he is to perform prayer must be clean, so he is not to perform prayer on an unclean place or on an unclean object. His clothes must be clean as well, because Almighty Allah says,

﴿وَثِيَابَكَ فَطَهِّرْ﴾

﴿*And your garments purify!*﴾

(Qur'ân: 74: 4)

2. Legal or intangible purification (*ṯahârah ḫukmiyyah*), which is purifying oneself from intangible impurity, by performing ablution or taking a bath. The Qur'ânic obligating proof concerning this form of purification has already been mentioned. As for the *Sunnah*-based proof, it has been narrated that the Prophet (PBUH) said,

"Allah does not accept the prayer performed by any one of you who has ḫadath unless he performs ablution (before performing it)."[2]

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[1] Narrated by At-Tirmidhî.

[2] Narrated by Abû Dâwûd and Muslim.

The impurity resulting from *hadath* here is an intangible one, not a tangible one, in the sense that a man may have a clean body and clean clothes yet it is not valid for him to perform prayer except after he performs ablution, because it is one of the conditions on which the validity of prayer depends. Almighty Allah says, ﴿*... When you intend to offer prayer, wash your faces...*﴾ (Qur'ân: 5: 6) to the end of the verse.

Ibn `Abbâs commented, "It means: if you want to perform prayer when you have *hadath*."

With What Should a Muslim Purify Himself?

Originally, purification is to be applied by means of pure water, as Almighty Allah states,

﴿وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾

﴿*... and We send down pure water from the sky.*﴾

(Qur'ân: 25: 48)

Thus, water is a means of purification in its own right and is to be used for removing the state of *hadath*. It can also be used for purifying filthy garments and places. The Prophet (PBUH) is narrated to have said,

> *"Water is pure and nothing makes it impure except that which changes its taste, color, or smell."*[1]

When water is not available it is sufficient that one substitutes it with *tayammum*, for Almighty Allah says,

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[1] Narrated by Ibn Mâjah.

﴿فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيداً طَيِّباً فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ﴾

﴾*...and you find no water, perform tayammum with clean earth and rub therewith your faces and hands...*﴿

(Qur'ân: 4: 43)

The issue of *tayammum* will be dealt with, Allah willing, in time.

Kinds of Water

There are three kinds of water:

1. Pure and purifying water, which removes *hadath* and impurity.
2. Pure yet not purifying water. This means that it is not valid to use it for ablution or *ghusl* though it is pure. An example of this is the water that has already been used in ablution.
3. Impure water, which a Muslim is not allowed to use for purification or removing impurity.

The first kind of water is the absolute water, that is, water which is pure in its own right and can be used for purifying other things, such as the water of rain, ice, and hail, as well as the water of springs, wells, rivers, groundwater, and seawater.

The water of rain is pure and purifying because Allah says,

﴿وَيُنَزِّلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ﴾

﴿... *and He caused water (rain) to descend on you from the sky, to clean you thereby...*﴾

(Qur'ân: 8: 11)

As for seawater, it has been narrated that once one of the Prophet's Companions said to him, "O Messenger of Allah, we sail on sea where we carry with us little water and we get thirsty if we use it for ablution. Can we use seawater for ablution?" Thereupon, the Messenger of Allah (PBUH) said, *"Its water (i.e., water of the sea) is pure and its dead objects (i.e., dead fish) are legal (to eat)."*[1]

This *hadîth* means that seawater is pure and can be used for purifying things and thus it is permissible to use it for performing ablution and *ghusl*.

Another benefit that can be derived from the previous lines is that purifying water is one which can be used for removing *hadath* and that it is the water whose color, taste, or smell has not changed. So, if any of these three changes due to impurity, it is not valid to perform ablution therewith.

The second kind of water, which is pure yet not purifying, is like the water which a man used in ablution or *ghusl* when there was not any tangible impurity on his body, because if there was any such impurity the water would lose the characteristic of being pure. This

[1] Narrated by At-Tirmidhî and others.

indicates that this water is still pure in itself, as it was used for ablution on a clean body, but it is not purifying, that is, it is not suitable for ablution or for any other form of ritual purification for a second time, because it has become void of the characteristic of being a ritually purifying water, for it has already been used as such and thus cannot be used again for the same purpose.

This kind of water is pure because the Companions, may Allah be pleased with them, used to hasten to get the water with which the Prophet (PBUH) had performed ablution and rub their faces with it as a means of obtaining blessing from that.[1] The Messenger of Allah (PBUH) did not prevent them from doing that. Had that water become impure because the Prophet (PBUH) used it, he would have prevented them from using it. Also generally speaking, were water to become impure because of being used in ablution, the sprinkle of the water "used" for this ritual purification would itself cause impurity to the clothes of the person performing ablution. Now it has become clear how this kind of water is pure yet not purifying.

The third kind of water, which is the impure water, is the water which is afflicted by impurity when its quantity is little and this impurity changes some of its qualities such as taste, color, or smell. It is not valid to use such water

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[1] See *Fat<u>h</u>ul-Bârî*, 1/295.

for ritual purification or removing impurity in general. The Prophet (PBUH) has declared,

> *"Verily, nothing makes water impure except something that prevails over (i.e., changes) its smell, taste, and color."*[1]

Another version narrated by Al-Bayhaqî reads,

> *"Water is (originally) pure unless its smell, taste, or color changes because of (a form of) impurity that happens to it."*

Therefore, impurity affects water in general as long as it is little in quantity, unlike abundant water which is not affected by impurity unless some of its qualities change as when its smell becomes rotten or when its taste or color changes because of dirt or the blood of a dead object.

Interestingly enough, *faqîh*s have differed concerning the quantity by which water can be described as "abundant" (as opposite to "little"). Ash-Shâfi`î and Ahmad estimate it to be of the quantity of two *qullah*s[2] because a *hadîth* reads,

> *"If (the quantity of) water is (that of) two qullahs, then it is not (to be judged as) carrying filth (i.e., impurity)."*[3]

Abû Hanîfah, however, views that water is to be described as abundant if its quantity is ten arms length multiplied by another ten arms in such a manner that if one of its ends moves

[1] Narrated by Ibn Mâjah and others.

[2] A *qullah* equals five bottles of water.

[3] Narrated by At-Tirmidhî and Abû Dâwûd.

the movement does not extend to the other end. Little water, he says, is water whose quantity is less than this. He proves this opinion through what has been narrated in the Two *Sahîhs* (of Al-Bukhârî and Muslim) that the Prophet (PBUH) said,

> *"None of you should urinate in standing (i.e., placid) water which does not run then take a bath in it."*[1]

This indicates that stagnant water can be afflicted by any form of impurity because the Prophet (PBUH) forbade that anyone should perform ablution or *ghusl* with water in which someone has urinated.

Running water, however, is not turned impure by anything unless some of its qualities have changed, because impurity does not settle in a place where water runs yet it affects stagnant water. In this connection, if water is changed because sand or leaves of trees have fallen into it, it is permissible to perform ablution with it because this does not make water impure.

Abû Hanîfah has quoted the following *hadîth* to prove that stagnant water becomes impure when something impure falls into it: it has been narrated that the Prophet (PBUH) said,

> *"Whenever any one of you wakes up after sleeping, let him not dip his hand into the utensil (specified for his purification)*

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[1] Narrated by Al-Bukhârî and Muslim.

until he washes it three times, for he does not know where it has been during the night."[1]

This *hadîth* indicates that stagnant water can become impure because of any form of impurity that happens to it. As for abundant water, it is judged as running water, which does not become impure unless any of its qualities, such as color, taste, or smell, changes. And, Allah knows best.

[1] Narrated by Al-Bukhârî and Muslim.

Ablution (*Wuḏû'*)

Ablution is called *aṯ-ṯahârah as-sughrâ* or minor purification, and it consists of washing some organs and rubbing (water) over some other organs.

"Washing" refers to the process of making water flow over the specified organs, and it becomes legally sufficient even if some drops of it drip from the washed organ. It is not a stipulation that a great deal of water should be poured; rather, it is legally detestable.

On the other hand, "rubbing" is to pass one's wet hand over one's head, without repeating this action, unlike "washing" as it is an act of the *Sunnah* that one washes the specified organ three times.

The Wisdom behind Ablution

The wisdom behind ablution is to clean certain organs of the body and keep them purified. This is because Islam is a religion of purity and cleanliness and a Muslim who washes his organs five times everyday protects himself from many diseases and keeps his body healthy and sound and his soul fresh and lively. Moreover, ablution is a means for having one's sins forgiven, as narrated in the authentic *ḫadîth* which reads that once the Prophet (PBUH) said, "*(What) do you think: if one of you has a river at his door and he washes himself in it five times*

everyday, will any of his dirt remain?" The listeners answered, "None of his dirt will remain?" He (PBUH) said, "*This resembles the Five (obligatory) Prayers: Allah takes away sins with them.*"[1] Besides this, ablution will be a light for the believer on the Day of Resurrection and with this light the Prophet (PBUH) will recognize his followers on that Day, as he (PBUH) told his Companions. That was when he passed by the inhabitants of Al-Baqî` (i.e., the dead Muslims at that place) and greeted them saying, "*Peace be upon you, (O the inhabitations of) the residence of believing people! We, Allah willing, will catch up with (i.e., follow) you. I wish we (could) see our brothers!* " Those who were with him asked, "Are we not your brothers, O Messenger of Allah?" He replied,"*You are my Companions, and (by) our brothers (I mean) those who have not come (to the world) yet.*" They asked, "And how do you recognize your brothers, O Messenger of Allah?" He (PBUH) said, "*They will come on the Day of Resurrection with (bright) signs on their faces and hands because of ablution.*"[2] How truthful are the words of Allah:

﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِم﴾

﴿*On the Day you shall see the believing men and the believing women their light running forward before them and by their right hands...*﴾

(Qur'ân: 57: 12)

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[1] Narrated by Muslim.
[2] Narrated by Muslim.

And how great is Islam, the religion of cleanliness and purification!

The Conditions of the Validity of Ablution

1. Washing the face once, for Allah says, ﴾... *wash your faces...*﴿ Thus, the first act of washing is obligatory while the second and the third acts are for following the *Sunnah*. This has been derived from the honorable Prophetic *Sunnah*, as it has been narrated that the Prophet (PBUH) performed ablution (doing every act of it) one time for each (organ) and said, *"This is the ablution of a person whose prayer is not to be accepted except with it."* He also performed ablution (doing every act of it) twice for each (organ) and said, *"This is the ablution of a person whom Allah grants a double reward."* And he performed ablution (doing every act of it) three times for each (organ) then said, *"This is my ablution and that of the Prophets before me."*[1] The wisdom behind washing three times is to make sure that water has for certain reached every part of the organs that are to be washed. Accordingly, if a person falls short the first time, he can make up for this the second and the third times. By this he can wash these organs perfectly and completely.

2. Washing the two hands up to the two elbows one time, for Almighty Allah says, ﴾*O you who believe! When you intend to offer prayer, wash your faces and your hands (forearms) up to the elbows...*﴿ (Qur'ân: 5: 6) This means: wash your hands along

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[1] Narrated by Ad-Dâruqutnî.

with the elbows. The first time is obligatory and the second and the third times are acts of the *Sunnah*, like washing the face. Actually, the hands must be washed along with the elbows because the elbow is an organ whose structure is connected to both the upper arm and the forearm, so the whole part that constitutes it must be washed. It has been authentically narrated that the Prophet (PBUH) "passed water around his elbows," meaning that he washed his forearms along with the elbows.

3. Rubbing the head (with one's wet hands) one time, because Almighty Allah says, ﴾*...rub (by passing wet hands over) your heads...*﴿ (Qur'ân: 5: 6) This must not be done more than one time because it becomes an act of washing (and not an act of rubbing) by repetition while what is prescribed here is the rubbing. Besides, Mâlik views that it is obligatory to rub the whole head whereas rubbing a part of it is sufficient according to Ash-Shâfi`î. Abû Hanîfah however asserts that it is sufficient to rub one fourth of the head because once the Prophet (PBUH) was on a journey when he performed ablution in which he rubbed his forelock. Any way, it is an act of the *Sunnah* to rub the whole head, as agreed upon by scholars.

4. Washing the two feet with the two ankles one time, for Almighty Allah says, ﴾*... and (wash) your feet up to ankles...*﴿ (Qur'ân: 5: 6) Once the Prophet (PBUH) saw a man performing ablution and he did not get the water to his ankles, so he (PBUH) said, "*Woe to the heels because of Hell-fire!* "[1]

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[1] Narrated by Al-Bukhârî and Muslim.

Faqîhs are unanimous concerning the four obligations mentioned above because they have been ordained in the following Qur'ânic text:

﴿يَـا أَيُّهَـا الَّذِيـنَ آمَـنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾

﴿*O you who believe! When you intend to offer prayer, wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles...*﴾

(Qur'ân: 5: 6)

The Acts of the *Sunnah* Related to Ablution

There are many acts of the *Sunnah* related to ablution. Below are some of them.

1. Pronouncing *tasmiyah* at the beginning of ablution by saying "*Bismi-llâhi-rahmânir-rahîm* (In the Name of Allah, the All-Merciful, the Ever-Merciful)".

2. Washing the two hands up to the two wrists three times.

3. Rinsing the mouth three times.

4. Rinsing the nose three times.

5. Using *siwâk*, for the Prophet (PBUH) said,

"*Siwâk is a means of purifying the mouth and a means of satisfying the Lord.*"[1]

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[1] Narrated by An-Nasâ'î.

6. Starting with the organs on the right side, by washing the right organ before the left one. It has been narrated that the Prophet (PBUH) used to start with the right side in all matters, even when wearing his shoes and combing his hair.[1]

7. Running one's fingers through one's beard by passing water on to the roots of the beard hair. Whenever the Prophet (PBUH) performed ablution, he would take a handful of water and run his fingers through his beard. He (PBUH) commented, *"This is how my Lord, Glorified and Exalted be He, has commanded me (to do)."*[2]

8. Running one's fingers through the fingers of one's hands and feet. This is an act of the *Sunnah*, yet it is obligatory to get water to the areas between fingers because Allah has commanded that they (i.e., the hands and the feet as a whole) should be washed. Running one's fingers through the fingers is for the sake of making sure that they have been washed perfectly and that is why this is an act of the *Sunnah* and not an obligation.

9. Starting the rubbing of the head with the forelock, that is, from the upper part of the head following the forehead. In order to do so, one should put one's two hands on one's forelock from the beginning of the place where the hair grows then stretches the hands to the end of the head.

10. Rinsing the nose and the mouth with the right hand. One should exaggerate in doing so (i.e., by doing that enthusiastically with much water relatively

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[1] Narrated by Muslim.

[2] Narrated by Abû Dâwûd.

and positively) except in the case where one is fasting. It has been narrated that the Prophet (PBUH) said to one of his Companions, *"Exaggerate in rinsing the mouth and the nose except when you are fasting."*[1]

The Proprieties of Ablution

For considering the etiquettes and proprieties of ablution the Muslim should bear the following in mind:

1. Not to use a large amount of water.
2. Not to wash the organ in question more than three times.
3. To embrocate his organs.
4. Not to seek the help of anyone else to perform the acts of ablution for him except when disable to do that himself.
5. To say after finishing his ablution, "I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Messenger." It has been narrated that the Messenger of Allah (PBUH) said,

   > *"No one of you performs ablution perfectly then says, 'I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Messenger,' except that the eight gates of Paradise will be open for him to enter from whichever gate he wishes."*[2]

[1] Narrated by Abû Dâwûd.
[2] Narrated by Muslim and others.

Nullification of Ablution

There are certain things that nullify ablution. They can be pinpointed in brief as follows.

1. Urine and excrement and whatever goes out of stool and urine ducts such as pre-seminal fluid (*madhy*) and wind. It has been narrated that `Alî, may Allah be pleased with him, said,

> "I was a man who used to secrete much pre-seminal fluid, and I was shy of asking the Messenger of Allah (PBUH) because of the position of his daughter (Fâṯimah, `Alî's wife). Therefore, I asked Al-Miqdâd Ibnul-Aswad to ask him and he (PBUH) said, *'Let him wash his genital organ and perform ablution.'*"[1]

This in turn means that ablution is nullified by such pre-seminal excrement.

As for performing ablution because of urine and stool, it is because Almighty Allah says,

﴿أَوْ جَاءَ أَحَدٌ مِّنكُم مِّنَ الْغَائِطِ﴾

> ﴿*... or one of you comes after answering the call of nature...*﴾

(Qur'ân: 4: 43)

Passing wind is to be treated in the same way, as scholars unanimously agree that it invalidates ablution. It has been narrated that once Abû Hurayrah said, "*H̲adath* invalidates ablution." A man asked, "What

[1] Narrated by Al-Bukhârî and Muslim.

do you mean by *hadath*, O Abû Hurayrah?" He replied, "Passing wind, (both) audible and inaudible."

2. Sleeping. If a man sleeps lying, this nullifies ablution, because it has been narrated on the authority of Safwân Ibn `Assâl, may Allah be pleased with him, who said,

> "The Messenger of Allah (PBUH) commanded that if we are traveling we should not take off our *khuffs* for three days along with their nights except because of *janâbah*, yet (not) because of excrement, urine, and sleeping."[1]

This means that *khuffs* are to be taken off because of *janâbah* but they should only be wiped over in cases other than *janâbah* such as urine and excrement. What matters most in this *hadîth* – in this very concern – is that sleeping is connected to urine and excrement in a manner indicating that it nullifies ablution just like both of them. In addition to this, it is known that when man sleeps while lying he may lose control over his openings (i.e., stool and urine ducts) and thus cannot be sure whether he has passed wind, for example, during his sleep or not.

Yet still, if a man sleeps while sitting in such a way that makes him control his openings, his ablution is not invalidated because of that. It has been narrated on the authority of Anas, may Allah be pleased with him, who said,

> "The Companions of the Messenger of Allah (PBUH) would wait for the *`Ishâ'* Prayer

[1] Narrated by At-Tirmidhî.

until their heads nodded (from drowsiness), then they would perform prayer without performing ablution (again)."[1]

3. Vomiting a quantity contained in the mouth, for it has been narrated on the authority of Abud-Dardâ', may Allah be pleased with him, that once the Prophet (PBUH) vomited and performed ablution (because of that). In this version, Thawbân said, "I poured water for him and he performed ablution."[2]

If the quantity vomited is little, ablution is not nullified by that. This "little" quantity has been estimated by some *faqîhs* to be less than a quantity that fills the mouth such as eructation with which some water or food goes out of the stomach.

4. The egression of blood when it flows out of the body or when it is a lot to the extent that it "flows" out.

Ibn `Abbâs said about blood, "If it (goes out) excessively, one must repeat (the prayer or ablution in question)."[3] And, once Ibn `Umar squeezed a pustule and that caused blood to go out. After that he performed prayer without performing ablution (again). This means that little blood does not invalidate ablution.

5. Loud laughter prayer nullifies ablution and therefore nullifies prayer. This is according to Abû Hanîfah. Smiling, however, does not affect either of them.

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[1] Narrated by Abû Dâwûd.
[2] Narrated by At-Tirmidhî
[3] See Ibn Qudâmah, *Al-Mughnî*, 1/185.

On the other hand, Ash-Shâfi`î and Ahmad maintain that laughing does not invalidate ablution because it is not part of the *hadath* that affects it.

To prove his opinion, Abû Hanîfah has quoted the version narrated on the authority of Abul-`Âliyah that the Messenger of Allah (PBUH) was leading the people in prayer in the mosque when a weak-sighted Bedouin entered. He passed by a well on which there was a basket made of fronds and he fell into it. Thereupon some people laughed. Having finished the prayer, the Prophet (PBUH) said, *"Behold! Let him whoever laughed out loud among you repeat ablution and prayer all together."*[1]

Interestingly enough, perhaps the Prophet (PBUH) commanded them to repeat ablution and prayer as a way of reprimanding them for doing what they had done.

6. Touching one's genitals, toughing a marriageable woman, and eating from the meat of camel. *Faqîhs* differ concerning these things, as some of them consider them to be of things that nullify ablution whereas some others hold otherwise. Each has his own proof that backs his view.

Ash-Shâfi`î says that touching one's genitals invalidates ablution because an honorable *hadîth* reads,

> *"Whoever touches his (genital) organ should perform ablution (again)."*

Abû Hanîfah, however, views that this does not invalidate ablution because there is a *hadîth* in which

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[1] See *Al-Mughnî*, 1/177.

the Prophet (PBUH) said about such an organ, *"Is it not but a part of him?"*[1]

The Ablution of the Prophet (PBUH)

Muslim has transmitted in his Sahîh that once `Uthmân Ibn `Affân, may Allah be pleased with him, called for (water to perform) ablution then he performed ablution where he washed his two hands three times then rinsed his mouth then rinsed his nose bringing water out of it. After that he washed his face three times then washed his right hand (forearm) up to the elbow three times then washed his left hand (forearm) like that. Then he rubbed his head (with water) then washed his right foot up to the ankle three times then washed the left foot like that. After that he said, "I saw the Messenger of Allah (PBUH) performing ablution like this ablution of mine then the Messenger of Allah (PBUH) said,

> *"Whoever performs ablution in the way I have performed it then stands up and performs two rak`ahs during which he does not think (of anything unrelated to prayer), his previous sins will be forgiven for him."*[2]

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[1] Narrated by Abû Dâwûd and At-Tirmidhî.

[2] See *Sahîh Muslim*, 1/204.

Ghusl (Taking a Ritual Bath)

Generally speaking, *ghusl* is to wash one's whole body, and it becomes obligatory when a Muslim, man or woman, is in a state of *janâbah* as well as after the end of menstruation and postnatal bleeding on the part of women. Light will be shed on these things that necessitate *ghusl*; namely, *janâbah*, menstruation, and postnatal bleeding.

Obligation of *Ghusl*

There are three things that make *ghusl* obligatory: *janâbah*, menstruation, and postnatal bleeding.

1. *Janâbah*

A Muslim becomes in a state of *janâbah* when he ejaculates semen as a result of lust even without copulation, as when semen goes out of the body on looking at or touching one's wife. This necessitates *ghusl* as unanimously agreed upon by scholars, because such ejaculation makes one *junub* (i.e., in a state of *janâbah*). Almighty Allah says to this effect,

﴿وَإِن كُنتُمْ جُنُباً فَاطَّهَّرُوا﴾

﴿... *If you are in a state of janâbah, purify yourself (bathe your whole body)*...﴾

(Qur'ân: 5: 6)

Allah also says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَقْرَبُوا الصَّلاَةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلاَ جُنُباً إِلاَّ عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا﴾

﴿*O you who believe! Approach not prayer when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of janâbah (and have not yet taken a bath) except when traveling on the road, till you wash your whole body...*﴾

(Qur'ân: 4: 43)

The same ruling applies to ejaculation resulting from wet dreams, and it is normally identified by observing wetness in one's underwear after waking up. Accordingly, if no wetness is observed, *ghusl* is not mandatory even though one remembers the wet dream in question. This is because the Prophet (PBUH) said, "*It is only that water (results) from water,*" meaning that *ghusl* (symbolized with the first "water" in the *hadîth*) becomes obligatory if the sign of semen (symbolized with the second "water") is observed on one's clothes.

Moreover, it has been narrated that `Â'ishah, may Allah be pleased with her, said that the Messenger of Allah (PBUH) was asked about (the state of) a man who observes wetness yet does not remember that he has had a wet dream, and he (PBUH) said that he must perform *ghusl*. `Â'ishah also said that he (PBUH) was asked about (the state of) a man who has a wet dream but does not observe any wetness, and he (PBUH) said that no *ghusl* is required for that.[1]

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[1] Narrated by Abû Dâwûd.

There is another *hadîth* narrated by Al-Bukhârî and Muslim on the authority of Umm Salamah, may Allah be pleased with her. She said that Umm Sulaym said, "O Messenger of Allah! Allah is not shy of (telling us) the truth. Is it (obligatory) upon a woman to perform *ghusl* if she has a wet dream?" Umm Salamah commented, "You have uncovered (the privacy) of women! Does a woman have wet dreams?" Thereupon the Prophet (PBUH) said, "*How then can her child resemble her?* "[1]

This means that a baby comes as a result of the semen of the father and that of the mother, as Almighty Allah says,

﴿إِنَّا خَلَقْنَا الإِنسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ﴾

﴿*Verily, We have created man from nutfah (drops of mixed semen, discharge of man and woman), in order to try him...*﴾

(Qur'ân: 76: 2)

2. Menstruation

Whenever a woman menstruates then her menstruation period comes to an end, she must perform *ghusl* and no prayer that she performs is valid until she does so. This is because she then is in a state similar to that of *janâbah*. Almighty Allah says,

﴿ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلاَ تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ﴾

﴿*... therefore keep away from women during menses and go not unto them till they have*

[1] Narrated by Al-Bukhârî and Muslim.

purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you...﴿

(Qur'ân: 2: 222)

3. Postnatal bleeding

Whenever the bleeding happening during what is known as postpartum period ceases, any woman with this condition must perform *ghusl*, because she is jurisprudentially treated the same as a woman who has menses.

How to Perform *Ghusl* Because of *Janâbah*

It is "obligatory" as far as *ghusl* because of *janâbah* is concerned to rinse one's mouth and nose and wash one's "whole" body. As for the *Sunnah*, a Muslim who is to perform *ghusl* should perform ablution first of all, just as he does for prayer. After that he should wash his whole body, letting water cover his head and all the parts of his body. It has been narrated that `Â'ishah, may Allah be pleased with her, said,

> "Whenever the Messenger of Allah (PBUH) performed *ghusl* because of *janâbah*, he would wash his hands three times and perform ablution just as he would do for prayer. Then he would run (the fingers of) his hand through his hair, and when he felt that he had watered his skin, he would pour water upon it three times then wash his whole body."[1]

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[1] Narrated by Al-Bukhârî and Muslim.

Therefore, to consider the *Sunnah* a Muslim should start *ghusl* with ablution then he should wash his body. Nevertheless, it will be sufficient if he washes his body without starting with ablution, simply because *ghusl* is what is required in this regard. Yet, he will have then neglected something better and more adequate.

How to Perform *Ghusl* Because of Menstruation or Postnatal Bleeding

It is the same as *ghusl* because of *janâbah* but the following things are to be considered as well:

1. To use soap and other such means of cleaning with water.

2. It is desirable for woman to undo her braids when performing *ghusl* because of menses to make sure that water has reached the roots of hair. It has been narrated that the Prophet (PBUH) said to `Â'ishah, may Allah be pleased with her, during her menses, "*Unfasten your hair and perform ghusl.*"[1]

3. It is also desirable for her, after finishing *ghusl*, to get a perfumed piece of cloth and follow the trace of blood with it until the unpleasant smell fades away. This is derived from the *hadîth* narrated on the authority of `Â'ishah, that a woman asked the Prophet (PBUH) about performing *ghusl* after the end of menstruation, and he (PBUH) told her how to do so, saying, "*Take a piece of cloth scented with musk and purify yourself with it.*" She asked, "How should I purify myself (with it)?" He (PBUH) said, "*Purify*

[1] Narrated by Ibn Mâjah.

yourself with it! " She said, "How?" He said, "*Glory be to Allah! Purify yourself!* " `Â'ishah said, "Thereupon I drew her (away) and said, "Follow the trace of blood with it (i.e., rub the place soiled with blood with it)."[1]

Desirable Forms of *Ghusl*

There are certain cases in which *ghusl* is performed as an act of the *Sunnah* and not as a religious obligation. These are the cases in which the Prophet (PBUH) encouraged Muslims to perform *ghusl* yet without making that obligatory. They are as follows:

1. *Ghusl* for Friday, because the Prophet (PBUH) said,

> *"Whenever any one of you wants to perform the Jumu`ah (Friday Prayer), let him perform ghusl."*[2]

It is also because an honorable *hadîth* reads,

> *"Ghusl is required on Friday on the part of every mature (Muslim),"*[3]

meaning that it is required as an act of the *Sunnah* and not as an obligation.

2. *Ghusl* for any of the two Muslim feasts, namely, *`Îdul-Fitr* (Fast-breaking Day) and *`Îdul-Adhâ* (Sacrifice Day). This is because it is like the *ghusl* on Friday, as on it Muslims gather together for remembering Allah and mentioning His Name as well as for performing the prayer required for the

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[1] Narrated by Al-Bukhârî and Muslim.

[2] Narrated by Muslim.

[3] Narrated by Al-Bukhârî.

occasion of the feast (i.e., the *`Îd* [Feast] Prayer). For such gatherings, the Muslim should be clean and that is why it is recommended for him to wash his body and wear the best of his clothes so that he may not annoy the assembled Muslims with any unpleasant smell.

3. *Ghusl* for entering into the state of *ihrâm* for performing *Hajj* or *`Umrah*, because it has been narrated on the authority of Zayd Ibn Thâbit, may Allah be pleased with him, that the Messenger of Allah (PBUH) took off his clothes and washed his body for that.[1] And, Ibn `Umar, may Allah be pleased with him, said,

> "It is an act of the *Sunnah* that (the Muslim) performs *ghusl* when he wants to enter into the state of *ihrâm*."[2]

4. *Ghusl* for entering Mecca, for it has been narrated that the (PBUH) used to do so.

**5. *Ghusl* for standing on `Arafah**, because it has been authentically narrated that the Prophet (PBUH) performed *ghusl* when he headed for `Arafah.

6. *Ghusl* after washing the body of a dead person, because the Prophet (PBUH) said,

> *"Whoever washes a dead person should perform ghusl."*[3]

7. *Ghusl* for every time a Muslim has intercourse with his wife. It has been narrated on

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[1] Narrated by At-Tirmidhî.

[2] See *Subulus-Salâm*, 2/713.

[3] Narrated by Ahmad.

the authority of Abû Râfi` that the Prophet (PBUH) visited his wives at one night and performed *ghusl* after each visit. Râfi` said that he asked him, "O Messenger of Allah! Would you not make it one (*ghusl* for all of them)?" He (PBUH) said, "*This is more virtuous, better, and purer.*"[1]

8. *Ghusl* after fainting, because the Prophet (PBUH) performed *ghusl* after he had fainted.[2]

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[1] Narrated by Abû Dâwûd and Ibn Mâjah.

[2] Narrated by Al-Bukhârî, Muslim, and others.

Hayd (Menstruation) and *Nifâs* (Postnatal Bleeding)

This part is very important in Islam because it has a direct connection with various rulings related to prayer, fasting, recitation of the Qur'ân, and intercourse. In addition to this, it is not significant only on the part of women but also on the part of men. Almighty Allah says in this connection,

﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلاَ تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾

﴿*They ask you concerning menstruation. Say: that is an adhâ (a harmful thing), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves.*﴾

(Qur'ân: 2: 222)

Thus, men are commanded not to have intercourse with their wives during their menses, and that is why they must be aware of such rulings, just like women.

Hayd (Menstruation)

According to Islamic *Sharî`ah*, *hayd* represents the blood which goes out of a woman's uterus at the beginning of puberty, and it is a sign indicating that she is ready for pregnancy. This is because a woman who does not menstruate can neither conceive nor give birth to children. Also, when a woman conceives, she does not have any period until she delivers her baby and the menses blood starts to serve as a bed for the baby to settle on during the pregnancy period; it is known as "secundines". To this effect, menstruation is not a sign of illness but a natural thing with which a girl reaches puberty, just as a boy reaches puberty when he has a wet dream.

The minimum of menstruation is three days along with their nights and the maximum of it is ten days with their nights. This is according to Abû Hanîfah.

As for Ash-Shâfi`î and Ahmad, they maintain that its minimum is one day and one night and its maximum is fifteen days.

To prove his judgment, Abû Hanîfah has quoted the *hadîth* reading that "the minimum of menstruation is three days with their nights and the maximum of it is ten days with their nights."[1]

[1] See *Sunanut-Tirmidhî*, 1/228.

Mâlik, however, views that there is no minimum of menstruation and so it can last even for an hour, while its maximum, he says, is fifteen days.

Nifâs (Postnatal Bleeding)

Nifâs refers to the blood which goes out of a woman right after delivery. Its minimum is unknown as it expires once the bleeding stops. Its maximum, on the other hand, is forty days, according to the Hanafîs and the Hanbalîs, whereas the Shâfi`ìs and the Mâlikîs say that it is sixty days.

The Hanbalîs and the Hanafîs prove their judgment with the *hadîth* narrated by Abû Dâwûd and At-Tirmidhî on the authority of Umm Salamah, who said,

> "A woman during the postnatal period would remain (as being in confinement) for forty days or forty nights during the time of the Prophet (PBUH)."

At-Tirmidhî mentions in his *Sunan* that scholars from among the Companions and their successors (Tâbi`ûn) have unanimously agreed that a woman who has postnatal bleeding does not perform prayer for forty days unless the bleeding comes to an end before that, as she must then perform the required *ghusl* and resume performing prayer. If the bleeding continues after forty days, most scholars maintain that she must not stop performing prayer any more. It is also the view adopted by most *faqîhs*.[1]

[1] *Sunanut-Tirmidhî*, 1/257.

The first opinion, that is of the Hanbalis and Hanafis, is more correct, because it is very scarce that the postnatal bleeding remains for more than forty days, and the *hadîth* narrated on the authority of Umm Salamah is explicitly indicative to this effect.

***Hayd* and *Nifâs*: the Lawful and the Prohibited**

The following rulings must be considered as far as menstruation and postnatal bleeding are concerned:

1. It is prohibited for a husband to have intercourse with his wife during menses or postnatal bleeding, because Allah says,

﴿وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ﴾

﴿*... and go not unto them till they have purified (from menses and have taken a bath)...*﴾

(Qur'ân: 2: 222)

2. No woman in either of the two states is allowed to perform prayer or observe fasting, because the Prophet (PBUH) said,

"*Is it not that any one of you does not perform prayer or observe fasting during her menses?*"[1]

3. No woman having menses or postnatal bleeding is to recite the Qur'ân, because the Prophet (PBUH) said,

"*A woman during her menses or in a state of janâbah does not recite anything from the Qur'ân.*"[2]

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[1] Narrated by Al-Bukhârî and Muslim.

[2] Narrated by At-Tirmidhî and Ibn Mâjah.

4. Such a woman is not allowed to enter the mosque or circumambulate the Sacred House, because it has been narrated that once the Prophet (PBUH) entered upon `Â'ishah, may Allah be pleased with her, when she was weeping, so he said to her, "*What is the matter with you? Did you get your period?*" She answered in the affirmative so he said,

> "*Verily, this is a matter that Allah has decreed for the girls of Adam (i.e., women), so do all what a pilgrim does but do not circumambulate the House until your period has ended.*"[1]

5. These two states prevent a woman from being in a state of purification or *tahârah* as long as she is afflicted by menstruation or postnatal bleeding, because either of these two anti-purification states lasts until the menstruation or postnatal bleeding ends.

6. Either of the two states necessitates *ghusl* on its expiry.

7. Menstruation is the sign with which a girl is recognized as having reached the age of puberty. The Prophet (PBUH) said,

> "*Allah does not accept the prayer performed by a female who has menses (i.e., a mature female) except with a head cover.*"[2]

About *Istihâdah*

Istihâdah is that a woman undergoes vaginal bleeding at times other than those known for menstruation and postnatal bleeding or at a time

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[1] Narrated by Al-Bukhârî.

[2] Narrated by At-Tirmidhî and Ibn Mâjah.

connected to either of them, and it results from the cutting of a blood vessel and so the blood is red and the bleeding resulting from this does not stop except when this cutting has been cured.

A woman who has such *istihâdah*-based bleeding is regarded as being in a state of purification, and so she can perform prayer and observe fasting as unanimously agreed upon by scholars. It is also worth mentioning that her husband can have intercourse with her as long as this takes place at a time other than that of menstruation, as maintained by most scholars.[1]

It has been narrated that `Â'ishah, may Allah be pleased with her, said,

> "Fâtimah Bint Abû Hubaysh came to the Prophet (PBUH) and said, 'O Messenger of Allah! I get persistent bleeding (meaning *istihâdah*) and do not become clean. Shall I stop performing prayer?' The Messenger of Allah (PBUH) said, *'(No,) it is only (caused by) a blood vessel and not the (known) menses. Therefore, when your (real) menses begins stop performing prayer and when the period (you always have) for it has finished wash off the blood (i.e., perform ghusl) and perform prayer.'"*

It also been narrated in the same version that the Prophet (PBUH) said to her, *"Perform ablution for every prayer until the time of the (next) period comes,"*[2] meaning: do this if the *istihâdah* lasts until the next period comes.

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[1] See *Al-Mughnî*, 1/339.

[2] Narrated by Al-Bukhârî and At-Tirmidhî.

Wiping over *Khuffs*

The Islamic *Sharî`ah* is known for its easiness in all rulings, and this characteristic is explicitly expressed through the following Qur'ânic verse that reads,

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾

﴿*... and He has not laid upon you in religion any hardship...*﴾

(Qur'ân: 22: 78)

Also for this facilitation, the Prophet (PBUH) was never made to choose between two things except that he chose the easier of them unless it involved a sin.

Wiping over *khuffs*, that is, passing wet hands over them, has been legalized for achieving the same purpose of making things easy for Muslims. This is because when a man is on a journey it becomes difficult for him to wash his feet each time he performs ablution, especially in winter as it becomes more difficult then. That is why the Prophet (PBUH) legislated "wiping over *khuffs*" for his *Ummah* and applied it himself as a way of practical elucidation. He also made it permissible for his followers to wipe over *khuffs* under all conditions and circumstances, specifying the period of wiping to be three days with their nights for a traveler and one day with its night for a Muslim in residence (as the opposite of a traveling one). This has been authentically narrated

through continuous chains of transmitters. For instance, Al-Bukhârî has narrated on the authority of Sa`d Ibn Mâlik, Al-Mughîrah, and `Amr Ibn Umayyah that the Prophet (PBUH) wiped over *khuffs*.

Generally speaking, wiping over *khuffs* is authentic as recorded in the Prophetic *hadîths*. That is why none of the Four Imams of *Fiqh* has differed concerning its permissibility, for it is a decisive matter that has been authenticated through the *Sunnah* as well as the Qur'ân. Almighty Allah says,

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا﴾

﴿*...And whatsoever the Messenger (Muhammad) gives you, take it, and whats-oever he forbids you, abstain (from it)...*﴾

(Qur'ân: 59: 7)

And the primary *Sunnah*-based proof of wiping over *khuffs* is the *hadîth* narrated by Al-Bukhârî on the authority of Al-Mughîrah Ibn Shu`bah, may Allah be pleased with him, that once the Prophet (PBUH) went out to answer the call of nature and Al-Mughîrah followed him with a utensil in which there was water which he poured for the Prophet (PBUH) who performed ablution and wiped over his *khuffs*.

Imam Abû Hanîfah, may Allah have mercy upon him, says,

> "Whoever denies the wiping over *khuffs* is (so weak in faith that he) may fall into disbelief, because there have been recorded concerning it *hadîths* and reports which constitute what is similar to transmission with continuous chains of narrators (*tawâtur*)."[1]

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[1] See Al-Mûsilî, *Al-Ikhtiyâr li-Ta`lîl-il-Muktâr*, 1/23.

The Period of Wiping over *Khuffs*

The period of wiping over *khuffs* is three days with their nights for a traveler and one day with its night for a person in residence. This is according to the Prophet's saying,

> *"A traveler (is to wipe over khuffs) for three days and a person in residence (is to wipe) for one day and one night."*[1]

It has also been narrated on the authority of Safwân Ibn `Assâl, may Allah be pleased with him, who said,

> "The Messenger of Allah (PBUH) commanded that if we are traveling we should not take off our *khuffs* for three days along with their nights except because of *janâbah*, yet (not) because of excrement, urine, and sleeping."[2]

This means that *khuffs* are to be wiped over in cases other than *janâbah* such as urine and excrement and that they are to be taken off because of *janâbah*.

According to At-Tirmidhî, this determination of the period of wiping is maintained by most scholars from among the Prophet's Companions and their successors (Tâbi`ûn) as well as by *faqîhs* who came after them such as Sufyân Ath-Thawrî, Ash-Shâfi`î, and Ahmad.[3]

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[1] Narrated by Abû Dâwûd.

[2] Narrated by At-Tirmidhî and others.

[3] *Sunan At-Tirmidhî*, 1/161.

The Conditions of Wiping over *Khuffs*

There are certain conditions that must be met by those who want to wipe over *khuffs*. They can be summarized in the following points:

1. To wear them while being fully purified, that is, after performing ablution and washing the feet. Therefore, if a man wears his *khuffs* while not being in a state of ablution, it is not permissible for him to wipe over them. This condition is derived from what has been narrated by Al-Bukhârî on the authority of Al-Mughîrah Ibn Shu`bah, who said,

> "Once I was in the company of the Prophet (PBUH) on a journey and I dashed to take off his *Khuffs* but he said, *"Leave them, for I have worn them after performing ablution."* So, he passed wet hands on them."[1]

2. To wipe over the surface of the *khuffs*, because the Prophet (PBUH) used to do so as has been narrated on the authority of Al-Mughîrah Ibn Shu`bah, who said, "I saw the Prophet (PBUH) wiping over (his) *khuffs*, right on their surface."[2]

That is why `Alî Ibn Abû Tâlib, may Allah be pleased with him, said,

> "Were religious (matters) to be subjected to (different) views, wiping under one's *khuff* would be more becoming than wiping over it. I did see the Messenger of Allah (PBUH) wiping over the surface of his *khuffs*."[3]

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[1] Narrated by Al-Bukhârî and Abû Dâwûd.
[2] Narrated by At-Tirmidhî.
[3] Narrated by Abû Dâwûd.

3. The *khuff* must not contain any holes through which a part of the foot can be seen. This is because the *khuff* must cover the place which is to be originally washed as an obligation in the foot. Therefore, if any part of this obligatory place appears from behind a *khuff*, it is not permissible to wipe over this *khuff*, unless the hole is inconsiderable. In general, the hole which is to be considered here as preventing the wiping is that it shows any part of the foot it is covering.

4. The *khuff* must cover the foot up to the part over the ankle. That is why it is not permissible to wipe over such shoes and slippers which do not cover the ankles.

5. The person who is to wear *khuff*s must not be in a state of *janâbah*, because it has been narrated, as mentioned earlier, on the authority of Safwân Ibn `Assâl, that the Messenger of Allah (PBUH) commanded that if they were traveling they should not take off their *khuff*s for three days along with their nights except because of *janâbah*, yet not because of excrement, urine, and sleeping.[1]

How to Wipe over *Khuffs*

According to the *Sunnah*, the Muslim should start wiping over *khuffs* by placing his right hand on the right *khuff* and the left hand on the left *khuff* then he should stretch his hands over his *khuffs* up to the leg. It has been narrated on the authority of Al-Mughirah,

[1] Narrated by At-Tirmidhî.

may Allah be pleased with him, that the Prophet (PBUH) placed his hands on his *khuffs* and stretched them from the fingers up to the upper part of each of them with one act of wiping. Al-Mughîrah commented,

> "It seemed as if I was looking at the trace of wiping over the *khuff* of the Messenger of Allah (PBUH) in the form of lines drawn by fingers."[1]

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[1] See *Al-Hidâyah*, Commentaries on *Bidâyatul-Mubtadî*, 1/30.

Tayammum (Dry Ablution)

Tayammum is a legal or intangible form of purification (*tahârah hukmiyyah*) which has been considered by the Legislator to be a physical or tangible form of purification (*tahârah hissiyyah* or *tahârah haqâqiyyah*), as a way of making things easy for Muslims and a mercy for them. Thus, it is one of the specialties of the *Ummah* of Prophet Muhammad (PBUH), as he has declared,

> "*... and the earth has been made for me a place of prostration and a means of purification.*"[1]

This means that whenever a Muslim cannot find or use water, he is allowed to use clean earth for removing the state of *hadath* in which he is whether it is minor such as that which is caused by urination or major such that which is caused by intercourse. Almighty Allah says,

﴿وَإِن كُنتُم مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ﴾

﴿*... And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no*

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[1] Narrated by Al-Bukhârî and Muslim.

water, perform tayammum with clean earth and rub therewith your faces and hands...》
(Qur'ân: 4: 43)

Tayammum is a *tahârah hukmiyyah,* or an intangible form of purification, as mentioned above, because water is a means of cleaning in its own right, and this is not the case with earth, so the Legislator has regarded the latter to be a way through which the Muslim can fulfill the duty of purification when he cannot use water, because it is not valid for him to perform prayer without purification.

The Occasion of Legislation

Tayammum was originally legislated on the occasion of a story which the Companions of the Messenger of Allah (PBUH) encountered during one of the invasions which they witnessed with him (PBUH) and during which they lost water and thus did not find any thing with which they could perform ablution. It was then when the verse concerning *tayammum* was revealed.

Al-Bukhârî and Muslim have narrated on the authority of `Â'ishah, may Allah be pleased with her, who said,

> "We set out with the Prophet (PBUH) on one of his journeys until we reached the desert. Thereupon, a necklace of mine was broken (and lost). The Prophet (PBUH) stayed there to search for it, and so did the people along with him. There was no water at that place, so the people went to Abû

Bakr As-Siddîq and said, 'Do you not see what `Â'ishah has done? She has made the Messenger of Allah (PBUH) and the people stay where there is no water and they have no water with them!' Abû Bakr came while the Messenger of Allah (PBUH) was sleeping with his head on my thigh. He admonished me and said what Allah wished him to say. He (also) hit me on my flank with his hand and nothing prevented me from moving (because of pain) but the position of the Prophet (PBUH) on my thigh. Thus, he (PBUH) slept until he got up and still there was no water. So, Allah revealed the verse concerning *tayammum*: ﴾*... and you find no water, perform tayammum with clean earth...*﴿ (Qur'ân: 4: 43) Usayd Ibn Hudayr said, 'This is not the first blessing of yours, O family of Abû Bakr!' Then the camel on which I was riding was directed to move from its place and the necklace was found beneath it."[1]

The Reasons for Which *Tayammum* Becomes Permissible

It is permissible to switch to *tayammum* for the following reasons:

1. If water is not available, because Almighty Allah says, ﴾*... and you find no water, perform tayammum with clean earth...*﴿ (Qur'ân: 4: 43) to the end of the

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[1] Narrated by Al-Bukhârî and Muslim.

verse, and because it has been narrated that `Imrân Ibn Husayn said,

> "Once we were with the Messenger of Allah (PBUH) on some journey when he led the people in prayer. He observed a man who had kept himself away (from the people), so he (PBUH) said, '*What has prevented you from performing prayer?*' He said, 'I have been afflicted by *janâbah* and there is no water.' He (PBUH) said, '*Use earth (meaning "clean dust"), for it is sufficient for your (purification).*'"[1]

2. If a person is afflicted by a disease or a surgery because of which water becomes harmful. It has been narrated that Jâbir Ibn `Abdullâh, may Allah be pleased with him, said,

> "We were on a journey when the head of a man from among us was broken with a stone. Then that man had a wet dream so he asked his fellows, 'Do you know if I have a legal excuse (with this condition) to perform *tayammum*?' They said, 'We do not know any legal excuse (which justifies that) as you can use water.' Therefore, the man performed *ghusl* and died (as a result of that). When we came (back) to the Messenger of Allah (PBUH), he was told about that, so he said, '*They killed him!* [2] *May Allah kill them! Why did they not ask (about what they did not know) as they did not know (it)? The*

[1] Narrated by Al-Bukhârî .
[2] Meaning "They caused his death".

only remedy of ignorance is to inquire. It would have been sufficient for him to bandage his wound with a piece of cloth then pass a wet hand on it and wash the rest of his body.'"[1]

3. If the water available is too cold to the extent that it causes harm and there is nothing to heat it with. It has been narrated on the authority of `Amr Ibnul-`Âs, may Allah be pleased with him, who said,

> "I had a wet dream during a very cold night and I feared that I might die if I performed *ghusl*, so I performed *tayammum* then led my fellows in the *Subh* (Morning) Prayer. When we came (back) to the Messenger of Allah (PBUH), they told him about that, and he said, '*O `Amr! Did you lead your fellows in prayer when you were in a state of janâbah?*' I said, 'O Messenger of Allah! I remembered the saying of Allah, Glorified and Exalted be He, ﴿*... And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you.*﴾ (Qur'ân: 4: 29) Consequently, I performed *tayammum* then prayer.' The Messenger of Allah (PBUH) smiled and did not say anything."[2]

This means that the Prophet (PBUH) approved of what `Amr did, and such tacit approval is a proof because he (PBUH) would never approve of anything false.

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[1] Narrated by Abû Dâwûd.
[2] Narrated by Abû Dâwûd.

4. If a person needs the water available to drink when he is on a journey or in a place where he does not find water, or if he is imprisoned and cannot perform ablution because of the prison guards. In any of such cases, he is allowed to perform *tayammum* because it goes under the same ruling of not finding water. The same ruling can be applied whenever a person is prevented from obtaining water because of a wild beast or an enemy. It has been narrated that `Alî, may Allah be pleased with him, said concerning a man who is on a journey and becomes in a state of *janâbah* yet he has little water and fears that he should be attacked by (destructive) thirst: he said that such a man can perform ablution instead of *ghusl*.[1]

Conditions of *Tayammum*

The following conditions must be met so that *tayammum* can be valid:

1. Intention, by intending to remove *h̲adath* or to perform something that makes one allowed to perform prayer. This is because the (PBUH) said, "*Actions are only judged by intentions...*" and because dust covers and smears things with dust, unlike water which is a means of cleaning in its own right, and it is only "intention" that makes dust a means of purification.

2. The earth used for *tayammum* must be clean, because Allah describes it in the Qur'ân as ﴾*clean earth*﴿ (Qur'ân: 4: 43) So, it is not permissible at all to perform *tayammum* with unclean earth.

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[1] Narrated by Ad-Dâruqut̲nî.

3. There must be no water or it is available but the Muslim cannot use it because of illness or any tantamount harm such as extreme cold. Almighty Allah says in the verse concerning *tayammum* (Qur'ân: 4: 43), ﴾*... and you find no water...*﴿ Also, the Prophet (PBUH) said,

> *"Earth is a means of purification for the Muslim even if he does not find water for ten years. (Yet) if he finds water, let him touch his skin with it, for this is good."*[1]

How to Perform *Tayammum*

First of all, the person who is to perform *tayammum* must intend that he will remove his *hadath* then recite *tasmiyah*. After that he must strike clean earth with both his hands and rub his whole face with both of them then strike the earth again and rub his forearms up to the elbows. It has been narrated on the authority of Ibn `Umar, may Allah be pleased with him, that the Prophet (PBUH) said,

> *"Tayammum is two strikes: one strike for the face and one strike for the two hands (forearms) up to the elbows."*[2]

Interestingly enough, the elbows are required here because *tayammum* is like ablution. Also, Almighty Allah says in the verse concerning ablution, ﴾*... and your hands (forearms) up to the elbows...*﴿ (Qur'ân: 5: 6) and there is no rubbing over the head and the feet because Allah says concerning *tayammum*, ﴾*... and rub therewith your faces and hands...*﴿ (Qur'ân: 4: 43)

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[1] Narrated by At-Tirmidhî.

[2] Narrated by Ad-Dâruqutnî and others.

without mentioning neither the head nor the feet. It is also because the Prophet (PBUH) commanded `Ammâr Ibn Yâsir, may Allah be pleased with him, to do so, according to the narration of Al-Bukhârî and Muslim in which `Ammar said,

> "The Prophet (PBUH) sent me on an errand and I became in a state of *janâbah* but I did not find any water, so I rolled myself on the ground as an animal would do. After that I came (back) to the Prophet (PBUH) and told him what I did and he said, '*It would have been sufficient for you to do this.*' Then the Prophet (PBUH) stroked the earth with his hands and then breathed into them (i.e., blew off the dust) and passed his hands over his face and hands."[1]

The majority of scholars maintain that two strikes are required for *tayammum*: one with which one rubs one's face and one with which one rubs one's hands up to the elbows. Yet still, some scholars view that it is permissible to do only one strike with which one rubs one's face and hands, and this is the view adopted by Al-Bukhârî and Ahmad, yet the first view, of the majority of scholars, is preponderant and better for those who take precautions and guard themselves against wrong, due to the aforementioned *hadîth* narrated on the authority of Ibn `Umar.

Nullification of *Tayammum*

Tayammum is nullified by any thing that nullifies ablution because it is an alternative to it. Therefore,

[1] Narrated by Al-Bukhârî and Muslim.

if a person sleeps, urinates, evacuates the bowls, or passes wind, his *tayammum* is nullified. It is also invalidated whenever a person who has lost water finds it; the general rule in this connection is: whenever water is found, *tayammum* is nullified. It is moreover because Almighty Allah says, ﴿... *and (if) you find no water, perform tayammum...*﴾ (Qur'ân: 4: 43) After all, the first condition that must be met for *tayammum* to be valid is that water is not available.

However, if a person performs prayer with *tayammum* then finds water or becomes able to use it (after being unable to), he does not have to repeat the prayer even if the due time of this prayer has not finished yet. It has been narrated that Abû Sa`îd Al-Khudrî, may Allah be pleased with him, said,

> "Two men went out on a journey and the time of prayer was due while they had no water with them, so they performed *tayammum* with clear earth and performed prayer. After that they found water during the stated time (of that prayer), so one of them performed ablution and performed the prayer again whereas the other man did not repeat it. Then they came (back) to the Messenger of Allah (PBUH) and told him about that. He (PBUH) said to the man who did not repeat the prayer, '*You acted according to the Sunnah and your (performance of the) prayer was valid,*' and said to the man who performed ablution

and repeated (the prayer), *'You deserve a double reward'*."[1]

We have come to the end of the part dealing with purification in general and now it is time for the part of questions and answers on matters about which people always inquire as far as this act of worship is concerned.

[1] Narrated by Abû Dâwûd and An-Nasâ'î.

Questions and Answers on Purification (*T͟ahârah*)

Q: What is the *fiqhî* ruling concerning arrangement when performing the acts of ablution?

A: Some *faqîh*s consider arrangement when performing the acts of ablution to be one of the "conditions" that must be met for the validity of ablution. This arrangement is to be considered by washing the face first of all then the hands up to the elbows then rubbing the head then washing the feet with the ankles. This is obligatory according to Ash-Shâfi`î and Ah͟mad while Abû H͟anîfah says that it is an act of the *Sunnah*. And, Allah knows best.

Q: What is the *fiqhî* ruling concerning *muwâlâh* or continuation when performing ablution?

A: *Muwâlâh* is to "continue" washing the specified organs of ablution one after the other immediately, or in other words to wash the following organ before the previous one dries.

Scholars have differed concerning this matter, as some of them consider it to be an obligation while some others regard it as an act of the *Sunnah*. And, Allah knows best.

Q: What is the *fiqhî* ruling concerning any object that prevents water from reaching any of the specified organs of ablution?

A: One of the conditions that must be fulfilled for the validity of ablution is that none of the organs which water must reach is to be covered with any thing that prevents water from reaching it, such as wax, blacktop, dough, as well as the substances that many women put on their nails in what is known as "manicure" and "pedicure". Moreover and important still, as long as ablution is not valid because of such things, also prayer is not valid if performed with an ablution performed while the organs specified in it are covered with any of them. And, Allah knows best.

Q: What is the *fiqhî* ruling concerning a man who doubts if he is still in a state of ablution or not?

A: If a man performs ablution then doubts if it has been invalidated or not, he is to deal with the matter according to the principle of "certainty," that is "Certainty does not fade away because of doubt". In other words, he remains in a state of ablution, in spite of his doubts, unless he becomes "certain" that he has been afflicted with a *hadath*.

The same ruling applies if he is afflicted with *hadath* then doubts if he has performed ablution or not: the ruling here is that he is "certainly" in a state of *hadath*, and so it is not permissible for him to perform prayer until he performs ablution. This is simply because "doubt" here is concerning *hadath*, which invalidates ablution, and not concerning ablution itself.

The original proof in this regard is the *hadîth* narrated by Al-Bukhârî and Muslim on the authority of `Abdullâh Ibn Zayd, who said,

> "Someone complained to the Prophet(PBUH) about (the case of) a man who imagines, while performing prayer, that he has been afflicted by something (i.e., *hadath*), and he (PBUH) *said, 'He must not leave (the prayer) unless he hears a sound or finds wind (i.e., smells wind).'*[1]"[2]

And, Allah knows best.

Q: To what extent does sleeping nullify ablution?

A: Sleeping nullifies ablution if man is wholly engaged in it to the extent that he cannot realize whether something, such as wind, has gone out of him or not. It has been narrated on the authority of Safwân Ibn `Assâl, may Allah be pleased with him, who said,

> "The Messenger of Allah (PBUH) commanded that if we are traveling we should not take off our *khuffs* for three days along with their nights except because of *janâbah*, yet (not) because of excrement, urine, and sleeping."[3]

Thus, the Prophet (PBUH) put sleeping, urine, and excrement on the same footing. However, sleeping does not invalidate ablution absolutely as pinpointed above. And, Allah knows best.

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[1] i.e., unless he makes sure that he has passed wind, whether audible or inaudible.

[2] Narrated by Al-Bukhârî and Muslim.

[3] Narrated by At-Tirmidhî.

Q: Does toughing one's genitals nullify ablution absolutely?

A: Touching one's genitals nullifies ablution only if it is done without something that prevents direct touching with the skin. So, there is no harm if a person touches his genitals with a handkerchief, for example, in between.

Also, there is no harm if a woman touches the genitals of her husband, or her own anus, or the genitals of her child, because there is no proof in this connection. And, Allah knows best.

Q: When is ablution desirable and not obligatory?

A: It is desirable, and not obligatory, for the Muslim to perform ablution for the following things:

1. For mentioning Allah, Glory be to Him, or, in other words, for saying or reciting any item of *dhikr*. This includes recitation of the Qur'ân.

2. For sleeping, because the Prophet (PBUH) said, "*If you (are about to) go to your bed (to sleep), perform ablution as you do for prayer...*" to the end of the *hadîth*.[1]

3. For having intercourse with one's wife again before performing *ghusl*, as well as for eating, drinking, or sleeping when being in a state of *janâbah*. It has been narrated on the authority of `Â'ishah, may Allah be pleased with her, that, "whenever the Prophet (PBUH) was in a state of *janâbah* and wanted to eat

[1] Narrated by Al-Bukhârî, Muslim, and others.

or sleep, he would perform ablution as he would do for prayer."[1] It has also been narrated on the authority of Abû Sa`îd, may Allah be pleased with him, that the Prophet (PBUH) said,

> *"If any one of you has intercourse with his wife then wants to do that again, let him perform ablution."*[2]

4. Before performing *ghusl*, for it has been narrated that `Â'ishah, may Allah be pleased with her, said,

> "Whenever the Messenger of Allah (PBUH) performed *ghusl* because of *janâbah*, he would wash his hands three times and perform ablution just as he would do for prayer. Then he would run (the fingers of) his hand through his hair, and when he felt that he had watered his skin he would pour water upon it three times then wash his whole body."[3]

5. For each prayer, because the Prophet (PBUH) used to do so, as narrated on the authority of Barîdah, may Allah be pleased with him.[4]

6. Whenever one is afflicted by something that nullifies one's ablution. It has been narrated that the Prophet (PBUH) heard the sound of Bilâl's shoes in Paradise just in front of him, and he asked him, *"For what did you precede me to it (Paradise)?"* He said, "O Messenger of Allah! I never pronounced *adhân* except

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[1] Narrated by Al-Bukhârî, Muslim, and others.

[2] Narrated by Muslim and others.

[3] Narrated by Al-Bukhârî and Muslim.

[4] Narrated by Muslim and others.

that I performed two *rak`ahs* and I never had *hadath* except that I performed ablution after it." Thereupon the Prophet (PBUH) said, "*It is for that (that you preceded me).*"[1]

7. For vomiting, because it has been narrated on the authority of Abud-Dardâ', may Allah be pleased with him, that once the Messenger of Allah (PBUH) vomited and broke his fasting then performed ablution.[2] And, Allah knows best.

Q: Does woman unfasten her hair when performing *ghusl* ?

A: It is generally obligatory that the person performing *ghusl* let water reach all parts of his or her body including the roots of hair of the head and that of the beard. However, if a woman's hair is plaited, she does not have to unfasten her plaits. Rather, it is permissible for her to pour water on her head on condition that it reaches the roots of her hair. This is derived from the *hadîth* narrated on the authority of Umm Salamah, may Allah be pleased with her. She said,

> "I said, 'O Messenger of Allah! I fasten the plaits of (the hair of) my head, so should I unfasten it when performing *ghusl* because of *janâbah*?' He said, '*It is only sufficient for you to pour on your head three handfuls of water then pour water on the rest of your body and thus you will be purified.*'"[3]

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[1] Narrated by Al-Bukhârî and Muslim.
[2] Narrated by At-Tirmidhî and Abû Dâwûd.
[3] Narrated by At-Tirmidhî.

Faqîhs refer the permissibility of keeping plaits unfastened to the difficulty it causes on the part of women, unlike the beard as it is not difficult to let water reach its root. And, Allah knows best.

Q: What is the *fiqhî* ruling concerning intercourse that takes place between a man and his immature wife or between a woman and her immature husband? Must they perform *ghusl*?

A: Ibn Qudâmah has mentioned in his *Al-Mughnî* that *Imâm* Ahmad maintains that in either of the two cases mentioned in the question both the man and the girl and the woman and the boy must perform *ghusl*. *Imâm* Ahmad commented, "Would `Â'ishah not perform *ghusl* whenever the Prophet (PBUH) copulated with her?"[1] meaning when she was still a child. And, Allah knows best.

Q: What is the *fiqhî* ruling concerning a woman whose husband had intercourse with her then her period started before performing *ghusl*?

A: She does not have to perform *ghusl* because of *janâbah* yet when she performs *ghusl* after the end of her menses she should perform it "once" for "both" menstruation and *janâbah*, "intending" this before starting the *ghusl*. This is the view of *Imâm* Ahmad.[2] However, some scholars, like An-Nakh`î, say that she must perform *ghusl* for *janâbah* then perform it after the end of her menses. Some others maintain that it is obligatory upon her to wash her vagina only. Still, Ahmad's view is the correct one. And, Allah knows best.

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[1] See *Al-Mughnî*, 1/206.

[2] See *Al-Mughnî*, 1/210.

Q: What is prohibited as far as a person is in a state of *janâbah*?

A: It is prohibited for a person who is in a state of *janâbah* to do five things:

1. To perform prayer whether it is obligatory or voluntary, because Almighty Allah says,

﴿وَإِن كُنتُمْ جُنُباً فَاطَّهَّرُوا﴾

﴾*... If you are in a state of janâbah, purify yourself (bathe your whole body)...*﴿

(Qur'ân: 5: 6)

Allah also says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَقْرَبُوا الصَّلاَةَ وَأَنتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلاَ جُنُباً إِلاَّ عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا﴾

﴾*O you who believe! Approach not prayer when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of janâbah (and have not yet taken a bath) except when traveling on the road, till you wash your whole body...*﴿

(Qur'ân: 4: 43)

2. To circumambulate the Ka`bah, because the Prophet (PBUH) said,

"*Tawâf (circumambulation round the Ka`bah) is like prayer yet you do not speak during it, so let him whoever speaks (during tawâf) say nothing but good.*"[1]

[1] Narrated by At-Tirmidhî.

3. To stay in a mosque in general or for *i`tikâf*, because the Prophet (PBUH) said,

> *"Verily, I do not allow a woman during her menses or a person in a state of janâbah to (enter or stay in) a mosque."*[1]

4. To recite the Qur'ân whether from a *mushaf* or by heart, because it has been narrated on the authority of `Alî, may Allah be pleased with him, that nothing would hinder the Prophet (PBUH) from the Qur'ân except *janâbah*.[2]

5. To touch or carry a *mushaf*, because an honorable *hadîth* reads,

> *"... and that no one should touch (a book containing) the Qur'ân except a purified person (i.e., in a state of purification)."*[3]

Nevertheless, it is permissible for a person in a state of *janâbah* to say any other item of *dhikr* such as invocation, because it has been narrated on the authority of `Â'ishah, may Allah be pleased with her, that "the Messenger of Allah (PBUH) used to remember Allah in all conditions,"[4] meaning in all times and conditions, whether he was in a state of ablution or purification in general or not. And, Allah knows best.

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[1] Narrated by Abû Dâwûd.

[2] Narrated by Abû Dâwûd and Ibn Mâjah.

[3] Narrated by Mâlik, and it was part of the letter sent by the Prophet (PBUH) to the people of Yemen.

[4] Narrated by Muslim.

Q: What are the proprieties of answering the call of nature in Islam?

A: The following proprieties and morals are to be considered whenever a person wants to pass urine or evacuate the bowls:

1. To keep himself away from people's sight, especially if he is in the open as in a desert. It has been narrated on the authority of Jâbir, may Allah be pleased with him, that "whenever the Prophet (PBUH) wanted to excrete, he would go off where nobody would see him".[1]

2. To seek refuge with Allah in the way specified by the Prophet (PBUH) before sitting to relieve oneself. It has been narrated on the authority of Anas Ibn Mâlik, who said,

> "Whenever the Prophet (PBUH) (was about to) enter the *khalâ'* (the place where people relieve themselves), he would say, *'O Allah! I seek refuge with You from the males and females of devils!'*"[2]

It has also been narrated that whenever he (PBUH) went out of the *khalâ'*, he would say, "*(O Allah!) Forgive me!*"[3]

The wisdom behind this is that the places where people answer the call of nature are mostly visited by devils, as narrated by Ibn Mâjah, so the Muslim should seek refuge with Allah from their evil. On the

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[1] Narrated by Abû Dâwûd and Ibn Mâjah.
[2] Narrated by At-Tirmidhî.
[3] Narrated by At-Tirmidhî.

other hand, he asks Allah to forgive him on leaving such places because he has neglected remembering him (orally) during his stay there.

3. To enter with the left foot and leave with the right one, as a way of following the example of the Prophet (PBUH) who, as narrated on the authority of Hafsah, may Allah be pleased with her, "used to make his right (hand) for his food, drink, and clothes and his left (hand) for things other than that".[1]

4. Not to enter such places with whatever thing in which or on which Allah is mentioned, such as a *mushaf* or a ring on which Allah's name is carved. It has been narrated on the authority of Anas, may Allah be pleased with him, that "the Prophet (PBUH) wore a ring on which 'Muhammad is the Messenger of Allah' was carved, and he used to take it off whenever he entered the *khalâ'*."[2]

5. To protect himself against the drizzle of urine. It has been narrated on the authority of Ibn `Abbâs, who said,

> "Once the Prophet (PBUH), while passing through one of the graveyards of Medina or Mecca heard the voices of two persons who were being tortured in their graves. The Prophet (PBUH) said, '*These two persons are being tortured not for a major sin (to avoid).*' The Prophet (PBUH) then added,

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[1] Narrated by Abû Dâwûd. The quotation means that the right foot and the left one are used in the same way as the right hand and the left hand.

[2] Narrated by Ibn Mâjah.

'Yes, (they are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (to make enmity between friends).' The Prophet then asked for a green leaf of a date-palm tree, broke it into two pieces, and put one on each grave. On being asked why he had done so, he replied, *'I hope that their torture might be lessened, until these get dried.'"*[1]

6. Not to speak or mention Allah with the tongue when relieving oneself, for it has been narrated on the authority of Ibn `Umar, may Allah be pleased with him, that "a man came to the Prophet (PBUH) while passing urine and saluted him yet the Prophet (PBUH) did not salute him back until he performed ablution."[2] Therefore, no one is to reply to a salutation, repeat what the *mu'adhdhin* says, or praise Allah if he sneezes while answering the call of nature.

7. It is legally detestable (*makrûh*) for the Muslim to answer the call of nature on the road or in the shadow. *Imâm* Muslim has narrated that the Prophet (PBUH) said, *"Be on your guard against the two curse bringers."* The listeners asked, "And what are the two curse bringers?" He (PBUH) said, *"(They are done by) a person who evacuates the bowls on the road of people or (a person who does so) in the shadow they (shade themselves in)."*

8. To invoke Allah after relieving himself. It has been narrated on the authority of `Â'ishah, who said,

[1] Narrated by Al-Bukhârî and Muslim.
[2] Narrated by Muslim and Abû Dâwûd.

"Whenever the Messenger of Allah (PBUH) went out of the *khalâ'*, he used to say, '*(O Allah!) Forgive me!*'"[1] According to another narration, the Muslim can say on leaving this place, "*Praise be to Allah Who has taken harm away from me and protected me (from evil)!*"[2]

9. Not to face the *qiblah* or turn his back toward it, because the Prophet (PBUH) said, as narrated on the authority of Jâbir, may Allah be pleased with him,

> "*Whenever any one of you sits to answer the call of nature, let him not face the qiblah or turn his back toward it.*"[3]

10. It is legally detestable for the Muslim to urinate while standing except when necessary. It has been narrated on the authority of `Â'ishah, who said,

> "Do not believe whoever tells you that the Messenger of Allah (PBUH) urinated while standing. He never urinated except while sitting."[4]

And, Allah knows best.

Q: A woman does not perform prayer during her menses, but is it obligatory on her to make up for these prayers after her period has ended?

A: No woman must make up for the prayers she did not perform during her menses or postnatal bleeding, however she must make up for the fasting

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[1] Narrated by At-Tirmidhî.

[2] Narrated by Ibn Mâjah.

[3] Narrated by At-Tirmidhî.

[4] Narrated by At-Tirmidhî, who commented, "This *hadîth* according to `Â'ishah is the best and most authentic (proof) in this regard."

she did not observe during menses or postnatal bleeding. It has been narrated that `Â'ishah, may Allah be pleased with her, said,

> "Any one of us (women) would have menses and we would be commanded to make up for (the unobserved) fasting yet we were never commanded to make up for (the unperformed) prayers."[1]

And, Allah knows best.

Q: What should a woman do if her postnatal bleeding exceeds forty days then her normal period of menstruation starts?

A: In this case the bleeding during this "normal" period is treated as that of menses. However, if the postnatal bleeding exceeds forty days and does not coincide with her normal period of menstruation, this bleeding after forty days is to be treated as *istihâdah* in which her husband can have intercourse with her and she must resume performing prayers with a new ablution for each prayer.[2] And, Allah knows best.

Q: How should man deal with his wife during her menses?

A: It is lawful for the man whose wife is menstruating to sleep with her in one bed and to play with her and enjoy all the parts of her body with the exception of what is between the navel and the knees. This is the view adopted by Abû Hanîfah, Mâlik, and Ash-Shâfi`î. It has been narrated that `Â'ishah, may

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[1] Narrated by Al-Bukhârî, Muslim, and At-Tirmidhî.

[2] See *Al-Mughnî*, 1/346.

Allah be pleased with her, said, "Whenever any one of us (i.e., the Prophet's wives) was menstruating and the Messenger of Allah (PBUH) wanted to have sex with her, he would order her to wrap herself then he would have sex with her." She added, "But who amongst you would control himself as the Prophet (PBUH) would?"[1] Having sex in this narration refers to such things as caressing, kissing, and the like, but not intercourse. However, some *faqîhs* regard it as lawful that man enjoys all the parts of his wife's body except her vagina because the Prophet (PBUH) said, "*Do everything except copulation.*"[2] Yet still, the view of the majority (i.e., the one adopted by the three *Imâms* above) is better for those who want to guard themselves against wrong, for it is difficult for many men to control themselves when being so close to this (temporarily) prohibited place in their women's bodies. And, Allah knows best.

Q: If a woman's period starts shortly before the afternoon, for example, and she has not performed the *`As̱r* Prayer yet, is it obligatory that she makes up for the *Ẕuhr* Prayer when the period comes to an end?

A: Yes, she must make up for this prayer, because it was obligatory before her period started. It other words, this prayer was to be performed obligatorily and she was obliged not to perform it because her menses started. Therefore, the *Ẕuhr* Prayer remains obligatory unlike the *`As̱r* Prayer that follows it along with the other Prayers until the end of the period.

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[1] Narrated by Muslim.

[2] Narrated by Al-Bukhârî and Muslim.

Moreover, she must make up for this *Zuhr* Prayer simply because she witnessed (at least the beginning of) its due time when she was still in a state of purification, that is, her period had not started when the time of the *Zuhr* Prayer became due. And, Allah knows best.

Q: If a woman's period expires shortly before the afternoon, for example, and when she has performed *ghusl* the time of the `*Asr* Prayer becomes due, is it obligatory that she makes up for the *Zuhr* Prayer?

A: Yes, she must perform the *Zuhr* Prayer in this case. Not only this, if a woman's period of menstruation or postnatal bleeding expires before sunset, she must perform "both" the *Zuhr* Prayer and the `*Asr* Prayer of the day in question. Likewise, if the period comes to an end before dawn, she must perform "both" the *Maghrib* Prayer and the `*Ishâ'* Prayer of the night in question. This is because the time of the second prayer is to be the time of the first one (in the pinpointed pairs of prayers) when there is an excuse. This is the view adopted by the majority of scholars including Mâlik, Ash-Shâfi`î, and Ahmad, as mentioned by Ibn Taymiyah in his *Fatâwâ*.[1] And, Allah knows best.

Q: Is it permissible to wipe over socks just like *khuffs*?

A: It is permissible to wipe over socks if they are thick, or made of leather, or if the upper part or the

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[1] See Ibn Taymiyah, *Majmû`ul-Fatâwâ*, 2/434.

lower part of them are covered with leather, as they will be then like *khuffs*. It has been narrated by At-Tirmidhî that the Prophet (PBUH) performed ablution and wiped over socks. In a word, it is permissible to wipe over socks if they are "thick," for, with this thickness, they resemble *khuffs*. And, Allah knows best.

Q: What are the conditions of wiping over socks?

A: 1. They must be thick enough that the person who is wearing them can walk while wearing them (alone).

2. They must cover the feet up to the ankles.

3. One must wear them when being in a state of purification (i.e., in a state of ablution).

4. Wetness must not reach the feet on wiping over them, because it is not lawful to do washing and wiping together.

5. They must not contain any holes through which the feet can be seen. Accordingly, it is not permissible to wipe over thin socks because they are in no way like *khuffs*. And, Allah knows best.

Q: When does wiping over *khuffs* become invalidated?

A: Wiping over *khuffs* or thick socks is invalidated whenever the ablution performed by the person who is wearing them is nullified, as well as when the period specified by the Legislator comes to an end. This period is three days with their nights for

a person on a journey and one day and one night for a person who is in residence, that is, who is not on a journey. It is also invalidated by taking off one of the two *khuffs* or socks and when the person wearing them becomes in a state of *janâbah*. And, Allah knows best.

Q: What is the *fiqhî* ruling concerning wiping over bandages?

A: For the same purpose of making things easy for the Muslim, Islam allows him to wipe over bandages because, under such circumstances, the bandaged wounds need cicatrization and recovery and this requires that they should not be washed with water every now and then. That is why the Prophet (PBUH) allowed `Ali, may Allah be pleased with him, to wipe over the bandage when his wrist was broken on the Day of Uhud.[1] And, Allah knows best.

Q: What is the difference between wiping over *khuffs* and wiping over bandages?

A: Ibn Qudâmah has mentioned in his *Al-Mughnî* that there are five differences between wiping over *khuffs* and wiping over bandages, as follows:

1. It is not permissible to wipe over the bandage except when it is harmful to remove it. This is not the case with *khuffs*.

2. The whole bandage must be wiped over, unlike *khuffs*.

3. It is permissible to wipe over the bandage without specification of time.

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[1] Narrated by Ibn Mâjah.

4. One can wipe over the bandage in a case of major purification, as in *ghusl*, unlike wiping over *khuff*s which is done only in the case of ablution.

5. It is not a condition that the bandage must be set in a state of purification, because of the *hadîth* narrated on the authority of Jâbir concerning the man whose head was broken.[1] And, Allah knows best.

Q: What is the *sa`îd* or earth which is stipulated for the validity of *tayammum*?

A: The *sa`îd* or earth which is stipulated for the validity of *tayammum* is pure or clean dust and things that belong to the earth such as sand, stones, and milled or ground stones. Almighty Allah says, ﴾*... perform tayammum with clean earth...*﴿ (Qur'ân: 4: 43) Lexicologists have unanimously maintained that the Arabic term "*sa`îd*" (translated in the Qur'ânic quotation as "earth") refers to (the material constituting) the surface of the earth whether it consists of dust or anything else. Accordingly, if it

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[1] See *Al-Mughnî*, 1/278. The *hadîth* referred to above has been narrated by Abû Dâwûd and it reads that Jâbir Ibn `Abdullâh, may Allah be pleased with him, said, "We were on a journey when the head of a man from among us was broken with a stone. Then that man had a wet dream so he asked his fellows, 'Do you know if I have a legal excuse (with this condition) to perform *tayammum*?' They said, 'We do not know any legal excuse (which justifies that) as you can use water.' Therefore, the man performed *ghusl* and died (as a result of that). When we came (back) to the Messenger of Allah (PBUH), he was told about that, so he said, '*They killed him! May Allah kill them! Why did they not ask (about what they did not know) as they did not know (it)? The only remedy of ignorance is to inquire. It would have been sufficient for him to bandage his wound with a piece of cloth then pass a wet hand on it and wash the rest of his body.*'"

is not easy for an ill person to find dust for his *tayammum*, he can wipe the dust over the wall beside him or on the ground if it is not made of wood and use this dust for his *tayammum*. The same ruling is effective on the part of an imprisoned person. And, Allah knows best.

Q: Is *tayammum* an alternative to ablution in everything?

A: *Tayammum* is an alternative to ablution and *ghusl* and, consequently, it is lawful for a Muslim in a state of *tayammum* to do whatever he is allowed to do after performing ablution or *ghusl*, such as performing prayer, touching the *mushaf*, and circumambulating the Ka`bah. Also, it is not a condition that the Muslim performs it during the due time of a prayer, and he can perform, with one performance of *tayammum*, whatever prayers he wishes be they obligatory or voluntary. This is because *tayammum* is equal to ablution: it validates what ablution validates and is invalidated by the same things that invalidate ablution. And, Allah knows best.

Q: What is the *fiqhî* ruling concerning *khitân* or circumcision, particularly for woman?

A: Circumcision is one of the five practices which are characteristics of *fitrah* (i.e., natural disposition). It has been narrated on the authority of Abû Hurayrah, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

"Five practices are characteristics of fitrah: circumcision, shaving the pubic hair, cutting the moustache short, clipping the nails, and depilating the hair of the armpits."[1]

Generally speaking, it is an obligation on the part of men and a desirable, noble deed on the part of women.

One of the proofs which confirm that circumcision is (at least) "legal" for women is that it has been narrated on the authority of `Â'ishah, may Allah be pleased with her, that the Messenger of Allah (PBUH) said,

"If the two circumcised organs meet, ghusl becomes obligatory."[2]

It is crystal clear that the two organs in question are man's penis and woman's vulva, and this proves that women used to be circumcised. There are other *hadîths* which, though graded as being of weak chains of transmitters, have been authenticated by Al-Albânî, the well-known scholar of *Hadîth*. An example of these *hadîth* is the one narrated by Abû Dâwûd on the authority of Umm `Atiyyah, may Allah be pleased with her, that the Prophet (PBUH) said to a woman who used to circumcise women in Medina,

"Do not wear out[3], for this is more preferable to a woman and more likeable to a husband."

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[1] Narrated by Al-Bukhârî.
[2] Narrated by Ibn Mâjah and others.
[3] i.e., do not exaggerate in cutting the part to be circumcised.

After all, the minimum (reasonable) degree in judging the issue of circumcision as far as women are concerned is that it is “desirable” for them. And, Allah knows best.

Part Two
Prayer (*S̲alâh*)

Prayer in Focus

Prayer or *Salâh* is the most important pillar of the religion of Islam after *shahâdatân* or the two testifications of faith. It has been narrated that the Messenger of Allah (PBUH) said,

> *"The head of the matter is Islam, its pillar is prayer, and its peak is jihâd in the cause of Allah."*[1]

Therefore, whoever establishes prayer establishes in fact the pillar of the religion and whoever neglects it actually destroys the religion. That is why prayer has always been the distinctive feature between a believer and a disbeliever and, thus, between belief and disbelief, as the Prophet (PBUH) said,

> *"Between man and disbelief is negligence of prayer."*[2]

That is to say, prayer is the thing that stands between man and disbelief, for he who neglects it falls into the abyss of disbelief.

Whoever neglects performing prayer in congregation is considered to be a hypocrite and a person who has committed an act against the instructions of the *Sharî`ah*, let alone those who neglect prayer altogether. Have they not destroyed the religion in their hearts and become liable to Allah's anger and

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[1] A part of a *hadîth* narrated by Al-Bukhârî and Muslim.
[2] Narrated by Muslim.

punishment? That is why Ibn Mas`ûd, may Allah be pleased with him, said,

> "I witnessed the time when no one stayed away from it (i.e., congregational prayer), except a hypocrite, who was well known for his hypocrisy. And I witnessed the time when a man would be brought swaying (due to weakness) between two men until he was positioned in a row. Were you to perform prayer in your houses and neglect your mosques, you would be neglecting the *Sunnah* of your Prophet; and were you to neglect the *Sunnah* or your Prophet, you would (be prone to) disbelief."[1]

Moreover, the Messenger of Allah (PBUH) said,

> *"Behold! There is no religion for (i.e., there is no religiosity in the heart of) whoever does not have prayer (i.e., whoever does not perform prayer). The position of prayer in the religion is like the position of the head in the body."*[2]

In this *hadîth*, the Messenger of Allah (PBUH) likened prayer in the religion to the head in the body: the religion has no value without prayer just as the body becomes valueless without the head; it becomes only a dead body. Prayer is a fortress that protects the believer from indulging into acts of disobedience, for it serves as an "alerting alarm" that warns him against the different forms of wrongdoing. This main characteristic is declared in the following verse as the wisdom behind and goal to be fulfilled through prayer:

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[1] It is a part of a *hadîth* narrated by Muslim and Abû Dâwûd.

[2] Narrated by At-Tabarânî.

﴿اتْـلُ مَا أُوحِيَ إِلَيْكَ مِنَ الكِتَابِ وَأَقِمِ الصَّلاةَ إِنَّ الصَّلاةَ تَنْهَى عَنِ الفَحْشَاءِ وَالْمُنكَرِ﴾

﴿*Recite (O Muhammad) what has been revealed to you of the Book (the Qur'ân), and perform prayer. Verily, prayer prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.)...*﴾

(Qur'ân: 29: 45)

Due to all these virtues and characteristics of prayer, it is no wonder that the last commandment of the Prophet (PBUH) right before dying concerned it. He ordered Muslims to observe it, as he kept saying while breathing his last,

"*(Take care of) prayer, (take care of) prayer and what your right hands possess!*"[1]

And, an authentic *hadîth* reads,

"*The first thing concerning which the servant will be called for account on the Day of Resurrection is prayer: if it is sound all his (other) deeds will be (considered) sound, and if it is unsound all his (other) deeds will be (considered) unsound.*"[2]

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[1] Narrated by At-Tabarânî.

[2] Narrated by At-Tabarânî.

Adhân (Prayer Call) and *Iqâmah* (Immediate Prayer Call)

Before starting to deal with Prayer in general, it is better to commence this part by shedding some light on *adhân* and *iqâmah*.

Adhân is to inform people that the time of prayer has become due and *iqâmah* is to inform them that they are to perform prayer right after the *iqâmah* has been pronounced. Both *adhân* and *iqâmah* were prescribed in the first year after *Hijrah* when the Muslims were seeking a way with which people could be informed that the time of prayer became due.

How to Say *Adhân*

There are three ways for saying *adhân* according to the texts and narrations available in this regard, but before mentioning these ways we shall list the words of *adhân* as separated yet arranged groups of words. In other words, below are the groups of words which constitute *adhân* listed according to the order in which they are said but without repetition:

(a) *Allâhu akbar* (Allah is the Greatest).

(b) *Ashhadu allâ ilâha ill-allâh* (I testify that there is no god but Allah).

(c) *Ashhadu anna muhammadan rasûl-ullâh* (I testify that Muhammad is the Messenger of Allah).

(d) *Hayyi `alas-salâh* (Come to Prayer).

(e) *Hayyi `alal-falâh* (Come to success).

(f) Then another *Allâhu akbar* as an independent item of *adhân*, that is, it is not a repetition of the first *Allâhu akbar*.

(g) *Lâ ilâha ill-allâh* (There is no god but Allah).

Now let us list the three ways known for saying *adhân*, as follows:

1. To say *Allâhu akbar* four times then say the remaining groups of words of the *adhân* twice for each except the last group of words, namely "*Lâ ilâha ill-allâh*". However, there is no *tarjî`*[1] when saying the *shahâdatân* (the second and the third items in the list). This is according to the narration of `Abdullâh Ibn Zayd in which he mentioned that he was taught that *adhân* on a vision then recited it to the Prophet (PBUH) who ordered him to teach it to Bilâl.[2] In the same narration `Umar Ibnul-Khattâb, may Allah be pleased with him, told the Prophet (PBUH) that he had seen the same vision as Ibn Zayd's. Thus, this way of *adhân* consists of fifteen groups of words with the pinpointed repetition.

2. To say *Allâhu akbar* four times then use *tarjî`* when saying the *shahâdatân* then say the remaining words as in the first way above. This way consists of nineteen groups of words with the pinpointed

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[1] *Tarjî`* is to utter the two testifications of faith (*shahâdatân*) twice for each quietly before uttering them, also twice for each, loudly. The *shahâdatân* is the testification (i) that there is no god but Allah and (ii) that Muhammad is the Messenger of Allah (i.e., the second and the third items in the list above).

[2] Narrated by Ahmad, Abû Dâwûd, and others.

repetition-the addition being because of *tarjî`*. It has been narrated by At-Tirmidhî and others that Abû Mahdhûrah, may Allah be pleased with him, said that the Prophet (PBUH) taught him *adhân* as comprising nineteen (groups of) words.

3. To say *Allâhu akbar* only twice then use *tarjî`* when saying the *shahâdatân* then say the remaining words as in the first way above. This way consists of seventeen groups of words. It has been narrated by Muslim on the authority of Abû Mahdhûrah that the Prophet (PBUH) taught him *adhân* as follows: *Allâhu akbar* twice, *Ashhadu allâ ilâha ill-allâh* twice, *Ashhadu anna muhammadan rasûl-ullâh twice*. Then he (PBUH) taught him to say *Ashhadu allâ ilâha ill-allâh* twice then *Ashhadu anna muhammadan rasûl-ullâh* twice (in addition to the first saying of them, and this is what is meant by *tarjî`*). Then he taught him to say *Hayyi `alas-salâh* twice then *Hayyi `alal-falâh* twice then *Allâhu akbar* twice then *Lâ ilâha ill-allâh* once.

How to Say *Iqâmah*

First of all, the groups of words of which *iqâmah* consists are the same of which *adhân* consists but there is an extra group of words in *iqâmah*, namely "*Qad qâmatis-salâh* (Come to prayer)". Like *adhân* again, there are three ways of saying *iqâmah* according to the texts and narrations available in this connection, as follows:

1. To say *Allâhu akbar* four times then say each of the remaining items twice except the last one (*Lâ illâha ill-allâh*). It has been narrated by Ahmad and Abû Dâwûd on the authority Abû Mahdhûrah that

the Prophet (PBUH) taught him *iqâmah* as consisting of seventeen (groups of) words: *Allâhu akbar* four times, *Ashhadu allâ ilâha ill-allâh* twice, *Ashhadu anna muhammadan rasûl-ullâh* twice, *Hayyi `alas-salâh* twice, *Hayyi `alal-falâh* twice, *Qad qâmatis-salâh* (Come to prayer) twice, *Allâhu akbar* twice, and finally *Lâ ilâha ill-allâh* once.

2. To say *Allâhu akbar* twice both in the beginning and in the *takbîr* before *Lâ ilâha ill-allâh,* and to say *Qad qâmatis-salâh* also twice and say the remaining groups of words once for each. This counts eleven groups of words. It has been narrated on the authority of `Abdullâh Ibn Zayd, also in the narration referred to in *adhân* above, that he was taught *iqâmah* like this: *Allâhu akbar* twice, *Ashhadu allâ ilâha ill-allâh* once, *Ashhadu anna muhammadan rasûl-ullâh* once, *Hayyi `alas-salâh* once, *Hayyi `alal-falâh* once, *Qad qâmatis-salâh* twice, *Allâhu akbar* twice, and finally *Lâ ilâha ill-allâh* once.

3. The third way of saying *iqâmah* is like the previous one except for *Qad qâmatis-salâh* which is to be said only once. This counts ten groups of words.

In his *Majmû`ul-Fatâwa*, namely in the twenty-second volume, *Imâm* Ibn Taymiyah says that according to the correct view, *adhân* is *fard kifâyah* or a collective obligation,[1] and it is not lawful for the people of a city or a village to disregard *adhân* and *iqâmah*. This is juristically held as a famous notion of Ahmad and others. However, some scholars

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[1] It means that if one Muslim does it in a certain place that will be sufficient for all the other Muslims. To apply this to *adhân*, if a Muslim pronounces it, that will be sufficient for the other Muslims (in the mosque) and thus it is not obligatory that everybody there pronounces it.

have viewed that *adhân* is an act of the *Sunnah*, yet some of these have added that if the people of some land agree on neglecting it, they should be fought by the ruler.

Ibn Taymiyah adds that the disagreement between those who maintain that *adhân* is an obligation and those who say it is an act of the *Sunnah* is only a verbal one (i.e., it is restricted to the content of the term "an act of the *Sunnah*" itself). These words of Ibn Taymiyah mean that both parties agree that anyone who neglects *adhân* should be punished; and Allah knows best.

As for the wording of *adhân* and *iqâmah*, Ibn Taymiyah says that the correct view on this question is that of the scholars of *Hadîth* and those who agree with them; namely, that it is permissible to follow all that which has been authentically attributed to the Prophet (PBUH) in this respect and nothing of it is detestable (*makrûh*). This is because the way and description of pronouncing *adhân* and *iqâmah* vary just like the ways of recitation of the Qur'ân, *tashahhud*, and the like. After all, no one can judge as detestable any thing that the Prophet (PBUH) has enacted as part of his *Sunnah*. After all, the *Faqîhs* of *Hadîth* (i.e., *faqîhs* who are scholars of *Hadîth* at the same time), such as Ahmad, use all the acts of the *Sunnah* that have been authentically attributed to the Prophet (PBUH) regarding *adhân*, the slogan of Islam, and they approve of both the *adhân* and *iqâmah* according to Bilal (which are mentioned above as taught to him by `Abdullâh Ibn Zayd as commanded by the Prophet) and those according to Abû Mahdhûrah. And, Allah knows best.

On Whom Is Prayer Obligatory?

Prayer is obligatory on whoever is Muslim, mature, sane, and witnesses the due time of prayer. Also, as far as woman is concerned, she must be neither menstruating nor in postnatal condition (*nifâs*). More details well be shed on these requirements.

Whoever performs prayer must be Muslim and sane simply because these two conditions must be met for fulfilling any religious obligation. Thus, no act of worship is performed validly unless the person who performs it is Muslim, for Allah does not accept any act of worship or obedience from a disbeliever, because it is established on no basis of belief. How would Allah reward a person who does not believe in Him? That is why Almighty Allah says about the disbelievers' deeds,

﴿وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنثُوراً﴾

﴿*And We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust.*﴾

(Qur'ân: 25: 23)

As for the insane, no prayer is obligatory on an insane person because sanity is the basis on which a person is counted as legally responsible or *mukallaf.* So, if Allah deprives a person of the blessing of sanity, He exempts him from the obligations that He

has enjoined on those who are sane. The Messenger of Allah (PBUH) said in this connection,

> *"Three (persons) are exempt from responsibility: the sleeping person until he awakens, the boy until he reaches puberty, and the insane person until sanity is restored to him."*[1]

Maturity is a condition for the "obligation" of prayer, not for its "validity". Consequently, a boy who can realize what prayer is and knows how to recite, a prayer that is performed by him is valid. Not only this, his parents should also command him to perform prayer to familiarize him with it even though it is not enjoined on him. The Prophet (PBUH) said,

> *"Command your children to perform prayer when they become seven years old, beat them for (neglecting) it when they become ten years old, and arrange their beds (in such a manner that makes them sleep) separately."*[2]

According to a narration of Abû Dâwûd, the Prophet (PBUH) was asked about the time when a boy should perform prayer and he said,

> *"When he distinguishes his right (hand) from his left (hand), command him to perform prayer"*

The stated time of prayer must be due for prayer to be obligatory and its performance to be valid, because Almighty Allah says,

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾

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[1] Narrated by Abû Dâwûd.

[2] Narrated by Ahmad and others.

﴾...*Verily, prayer is enjoined on the believers at fixed hours.*﴿

(Qur'ân: 4: 103)

This means that each prayer is to be performed at a fixed time and it is not permissible for anyone to perform it before or after its stated time. Therefore, whenever the time of a prayer becomes due, it must be performed as a response to Allah's command, ﴾*perform prayer...*﴿ (Qur'ân: e.g., 2: 43)

For prayer to be enjoined on a Muslim woman and for her to perform it validly, she must neither be menstruating nor in a postnatal period. This is because in either of these two states, a woman is in a state similar to that of *janâbah*. Even if she washes her body during her period and performs prayer, her prayer is not valid, because the Prophet (PBUH) said,

"*Is it not that any one of you does not perform prayer or observe fasting during her menses?*"[1]

Furthermore, it has been narrated that a woman asked `Â'ishah, may Allah be pleased with her, said, "Any one of us (women) would have menses and we would be commanded to make up for (the unobserved) fasting yet we were never commanded to make up for (the unperformed) prayers."[2]

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[1] A part of a *hadîth* narrated by Al-Bukhârî and Muslim.

[2] Narrated by Al-Bukhârî, Muslim, and At-Tirmidhî.

Conditions of Prayer

There are seven conditions or *shurût* on which the validity of prayer depends and thus if any one of them is not met prayer becomes invalid. These seven conditions are to be considered "before" performing prayer, as the conditions that must be considered "inside" prayer are called pillars or *arkân*. Both pillars and conditions of prayer are obligations that must be fulfilled. Bellow are the conditions that must be fulfilled before performing prayer.

The first condition is that the Muslim must be in a state of purification, and this means that he must not be in a state of *hadath* whether it is minor, as when he has passed urine for example, or major as when he is a state of *janâbah*. Almighty Allah says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ﴾

﴾*O you who believe! When you intend to offer prayer, wash your faces and your hands (forearms) up to the elbows...*﴿

(Qur'ân: 5: 6)

He also says in the same verse,

﴾*... If you are in a state of jânâbah, purify yourselves (bathe your whole bodies)...*﴿

In addition to this, the Prophet (PBUH) said,

"Allah does not accept the prayer performed by any one of you who has hadath unless he performs ablution (before performing it)."[1]

The second condition is that the Muslim must be free from impurity, that is, his body and clothes must be clean and so must be the place on which he will perform prayer. Almighty Allah says, ﴿*And your garments purify!*﴾ (Qur'ân: 74: 4) and the Prophet (PBUH) said to the woman who used to have *istihâdah*, "*Wash the blood off your (body) and perform prayer.*"[2] This means that prayer will not be valid if performed in a garment or on a place tarnished with impurity, or if the body of its performer is stained with impurity.

The third condition is that the Muslim must cover his *`awrah* or the private parts that must be covered including his genitals. Almighty Allah says,

﴿يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ﴾

﴿*O Children of Adam! Take your adornment, while performing prayer and tawâf ...*﴾

(Qur'ân: 7: 31)

Exegetes of the Qur'ân have unanimously agreed that "taking one's adornment" mentioned in this verse refers to wearing clothes that cover *`awrah*.

Man's *`awrah* is the part between his navel and knees while woman's *`awrah* includes all her body excluding the face and the two hands. The Prophet (PBUH) said,

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[1] Narrated by Abû Dâwûd and Muslim.

[2] Narrated by Ad-Dâruqutnî.

"Allah does not accept the prayer performed by a female who has menses (i.e., a mature female) except with a head cover."[1]

The fourth condition is that the Muslim must face the direction of the *qiblah*, that is, his face and chest must be toward its direction. Almighty Allah says,

﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾

﴿*Verily! We have seen the turning of your (Mu<u>h</u>ammad's) face towards the heaven. Surely, We shall turn you to a qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-<u>H</u>arâm (at Mecca). And wheresoever you people are, turn your faces (in prayer) in that direction...*﴾ (Qur'ân: 2: 144)

That is to say, turn your faces toward the Ka`bah. Also, the Prophet (PBUH) said to a Bedouin when teaching him how to perform prayer, "... then face the *qiblah*..."[2]

If a performer of prayer is at Al-Masjid Al-<u>H</u>arâm (the Sacred Mosque in whose precinct the Ka`bah is situated) and sees the Ka`bah, his *qiblah* becomes the Ka`bah "itself" and not its direction. Yet, if he is away from the Ka`bah or outside Mecca and cannot see it, his *qiblah* is the "direction" of the Ka`bah, because Allah says, "... *in the direction of Al-Masjid Al-<u>H</u>arâm...*"

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[1] Narrated by At-Tirmidhî and Ibn Mâjah.

[2] A part of a famous *<u>h</u>adîth* narrated by Al-Bukhârî and Muslim.

The fifth condition is that the Muslim must make sure that the stated time of prayer has become due, and thus it is not valid that he performs a prayer before or after its stated time, because Almighty Allah says,

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا﴾

﴾*...Verily, prayer is enjoined on the believers at fixed hours.*﴿

(Qur'ân: 4: 103)

Moreover, it has been narrated that while the Prophet (PBUH) was on some journey he ordered Bilâl to wake them up at dawn to perform the *Fajr* Prayer yet Bilâl was overcome by sleep along with the Companions and nothing woke them up except the heat of the sun. The Messenger of Allah (PBUH) blamed Bilâl for that but he said to him, "I was overcome by that which overcame you (i.e., sleep), I sacrifice my father and my mother for you, O Messenger of Allah!" Some Companions said. "We have neglected our prayer indeed!" Thereupon the Prophet (PBUH) said,

> *"There is no negligence in sleep (in this concern). Negligence is only in wakefulness. Therefore, he who sleeps without performing a prayer or forgets it, should perform it when he remembers it, for that is (considered) its due time."*[1]

Were prayer to be valid if performed before its due time, the Messenger of Allah (PBUH) would have performed that prayer before sleeping.

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[1] Narrated by At-Tirmidhî.

The sixth condition is intention, because an authentic *hadîth* reads,

"Actions are judged by intentions..."[1]

Intention is required for performing all acts of worship, and it is to be expressed with the heart and not with the tongue because it means determination and purposing. So, whoever intends in his heart that he will perform prayer, he will have fulfilled the condition of intention. It is not a condition at all that a Muslim says "I intend to perform the *Zuhr* Prayer," or any other prayer, for it has not been narrated that the Prophet (PBUH) or any of his Companions expressed intention with the tongue. Rather, it has been authentically narrated that whenever the Prophet (PBUH) stood up to perform prayer, he would start that by saying "*Allâhu akbar* (Allah is the Greatest)," and he never said anything before it.

Important still, since what matters as far as intention is concerned is what has been determined in the heart and not what has been expressed with the tongue, if a man intends in his heart that he will perform the *Zuhr* Prayer, for example, yet says by mistake that he will perform the *`Asr* Prayer, what is to be effective here is what he has determined in his heart, namely, that the prayer which is to be performed is the *Zuhr* Prayer.

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[1] Narrated by Al-Bukhârî and Muslim.

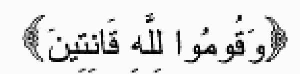
Pillars of Prayer

As pinpointed before, the conditions of prayer are the obligations that must be fulfilled "before" entering to prayer, whereas its pillars are the obligations that are to be fulfilled "inside" it. Below are the pillars or the basic elements of which prayer consists, as follows.

The first pillar is *takbîratul-iḫrâm* or the act of *takbîr* that is said at the very beginning of prayer and by which all the sayings and acts which are not related to prayer become prohibited. The Prophet (PBUH) said, as narrated on the authority of `Alî, may Allah be pleased with him,

> *"The key to prayer is purification (i.e., ablution); takbîr makes (all acts which break prayer) prohibited; and taslîm makes (all such acts) lawful (again)."*[1] *This takbîr at the beginning of prayer must be said as "Allâhu akbar" because it has been narrated that "whenever the Prophet (PBUH) stood up to perform prayer, he would draw himself up straightly and raise his hands then say, 'Allâhu akbar'"*[2]

The second pillar is standing, because Almighty Allah says,



[1] Narrated by At-Tirmidhî.
[2] Narrated by Ibn Mâjah.

﴾*... And stand before Allah with obedience (and do not speak to others during prayer).*﴿
(Qur'ân: 2: 238)

Exegetes of the Qur'ân unanimously agree that the standing mentioned in this verse refers to standing in prayer.

Moreover, the Prophet (PBUH) said,

> *"Perform prayer standing, and if you cannot do so then (do it) sitting, and if you cannot do so then (do it lying down) on (your) side."*[1]

Standing is a pillar as far as obligatory prayers are concerned for those who are able to do it. However, he who is not able to stand in prayer, because of a surgery or any other cause, can perform prayer according to his capability, whether sitting on a chair or lying down on a bed, for Almighty Allah does not burden a person beyond his scope. Yet still, he will receive a full reward for his prayer, because the Messenger of Allah (PBUH) said,

> *"When a servant (of Allah) falls ill or travels, Allah records for him (rewards due for deeds like) what he used to do when he was sound (i.e., healthy) and in residence."*[2]

As for voluntary prayer, it is permissible for the Muslim to perform them sitting even if he can stand, because it is "voluntary". But, whoever performs such prayer sitting receives half of the reward received by whoever performs it standing, for the Prophet (PBUH) said,

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[1] Narrated by Al-Bukhârî.
[2] Narrated by Al-Bukhârî and Muslim.

"A prayer performed by a man while sitting is half of a prayer (performed by another while standing)."[1]

It is also permissible for the Muslim to perform a voluntary prayer on his mount yet his prostration (*sujûd*) is to be with a movement lower than that is with which he performs bowing (*rukû`*). It has been narrated on the authority of Ibn `Umar, may Allah be pleased with him, that the Prophet (PBUH) would perform (voluntary) prayer on his mount wherever (i.e., in whatever direction) it would be going.[2]

The third pillar of prayer is recitation. It is enjoined upon a performer of prayer to recite while standing Al-Fâtihah (the opening chapter of the Qur'ân) and any other part of it he can recite. This is to be done in the first two *rak`ahs* of any obligatory prayer. Almighty Allah says,

﴿فاقرءوا ما تيسر من القرآن﴾

﴿*... So, recite you of the Qur'ân as much as may be easy for you...*﴾

(Qur'ân: 73: 20)

This verse was revealed concerning prayer.

As for the recitation of Al-Fâtihah, it is obligatory because the Prophet (PBUH) said,

"No prayer (is valid if performed) by whoever does not recite (in it) the opening chapter of the Book (i.e., the chapter of Al-Fâtihah)."[3]

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[1] Narrated by Al-Bukhârî and Muslim.
[2] Narrated by At-Tirmidhî.
[3] Narrated by Al-Bukhârî and Muslim.

However, some *faqîhs* regard the recitation of Al-Fâtihah as a duty (*wâjib*) and not a pillar (*rukn*) in prayer, and so they maintain that it is sufficient that a performer of prayer recites any part of the Qur'ân, yet he will be doing wrong if he does not recite Al-Fâtihah. To prove their view, they have quoted the verse reading, ﴿*... So, recite you of the Qur'ân as much as may be easy for you...*﴾ (Qur'ân: 73: 20) as well as the saying of the Prophet (PBUH) to a Bedouin who had performed prayer wrongly,

> "*When you stand to perform prayer, recite takbîr, and then recite whatever you can conveniently read from the Qur'ân...*"[1]

These *faqîhs* consider *wâjib* (duty) to be in a degree between *fard* (obligation) and *rukn* (pillar), so they have regarded the recitation of Al-Fâtihah to be a *wâjib* to gather the available proofs together.

On the other hand, most *faqîhs* make the recitation of Al-Fâtihah a *fard* without which prayer is not valid unless the performer of prayer is behind an *imâm* in a congregational prayer. It has been narrated on the authority of Jâbir, may Allah be pleased with him, that the Prophet (PBUH) said,

> "*Whoever performs (even) one rak`ah in which he does not recite the opening chapter of the Book, has not performed (it validly), unless he is (performing prayer) behind an imâm.*"[2]

The fourth pillar is bowing down or *rukû`* after finishing recitation. Scholars are unanimously agreed

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[1] Narrated by Al-Bukhârî.
[2] Narrated by At-Tirmidhî.

concerning the obligation of this pillar because Almighty Allah says, ﴿*O you who believe! Bow down...*﴾ to the end of the verse. (Qur'ân: 22: 77) and because the Prophet (PBUH) said to the Bedouin who had performed prayer wrongly, "... *then bow down and remain quiet in that position...*"[1] The prescribed act of bowing down is considered to be done properly when the Muslim bends in such a manner that his hands reach his knees; so if he just lowers his head an does not bend along with his back, his bowing down is not valid and consequently his prayer is not valid. The Prophet (PBUH) said,

> *"The prayer performed by whoever does not keep his back steady when bowing and prostrating is not sufficient (i.e., is not performed validly)."*[2]

Once the Prophet (PBUH) said, *"The worst kind of stealing is that of him who steals from his prayer."* The listeners said, "O Messenger of Allah! How can (a man) steal from his prayer?" He said, *"(He steals from his prayer) by not performing its bowing and prostration perfectly."*[3]

Furthermore, it has been narrated in *Sahîhul-Bukhârî* that Hudhayfah Ibnul-Yamân, may Allah be pleased with him, saw a man who did not perform bowing and prostration perfectly. When the man finished his prayer, Hudhayfah called him and said, "You have not performed prayer (as it should be performed), and if you die, you will die while following something other than the natural disposition (i.e.,

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[1] Narrated by Al-Bukhârî.
[2] Narrated by Abû Dâwûd and At-Tirmidhî.
[3] Narrated by Ahmad.

fitrah) with which Allah has created Muhammad (PBUH) (i.e., the religion with which He has sent him)."

The fifth pillar of prayer is raising one's head and standing straightly after bowing down. It has been narrated that whenever the Prophet (PBUH) raised his head after bowing down, he would stand up straightly with his back steady until each vertebra would be back in its position,[1] that is, until his spine would restore its natural condition.

It has been narrated on the authority of `Â'ishah, may Allah be pleased with her, that whenever the Prophet (PBUH) raised his head after bowing down, he would not prostrate until he had stood erect.[2]

It has also been narrated in the Two Sahîhs that once a man performed two *rak`ah*s in the mosque then came to the Prophet (PBUH) and paid him salutation. After returning the man's salutation, the Prophet (PBUH) said to him, *"Go back and perform prayer (again), for you have not performed it (correctly)."* The Prophet said that two or three times and each time the man would go and perform prayer then come back to the Prophet who would say the same words. After that, the man said, "By Him Who has sent you with the truth, I cannot perform (it, i.e., prayer) any better than this, so (please) teach me what will help me perform my prayer sufficiently." The Prophet (PBUH) said,

> *"When you stand to perform prayer, recite takbîr, and then recite whatever you can conveniently read from the Qur'ân, then bow*

[1] Narrated by Al-Bukhârî and Muslim.

[2] Narrated by Muslim.

down and remain quiet in that position, then raise yourself until you stand erect, then prostrate yourself and remain quiet in that position, then sit and remain quiet in that position, then prostrate yourself (once again) and remain quiet in that position[1]; and do that throughout (the remaining rak`ahs of) your prayer."

The sixth pillar is prostration, which is placing one's face including the nose on the ground. This prostration is to be done twice in each *rak`ah* as follows: the Muslim must prostrate and remain quiet in that position then sit and remain quiet in that position then prostrate again and remain quiet in that position. Scholars unanimously agree that prostration is an obligation (*fard*) because Almighty Allah says,

﴿كَلاَّ لاَ تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ﴾

﴿*Nay! (O Muhammad!) Do not obey him (Abû Jahl). Fall prostrate and draw near to Allah!*﴾

(Qur'ân: 96: 19)

and says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا﴾

﴿*O you who believe! Bow down and prostrate yourselves...*﴾

(Qur'ân: 22: 77)

And, the Muslim must remain quiet while prostrating because the Prophet (PBUH) said to the Bedouin who

[1] This addition has been mentioned in another version of the *hadith*.

had performed prayer wrongly, "... *then prostrate and remain quiet in that position...*"[1]

The limit of remaining quiet or *itmi'nân* here is that the Muslim remains prostrating for a time enough at least for saying one *tasbîhah*, according to Mâlik and Abû Hanîfah, and three *tasbîhahs*, according to others because it has been narrated on the authority of Ibn Mas`ûd, may Allah be pleased with him, that the Prophet (PBUH) said,

> "*Whenever any one of you prostrates, let him say, 'Subhâna rabbiyal-a`lâ (Glory be to my Lord, the Most High),' and this is the minimum (limit) of it*[2]."[3]

Ahmad says in *Ar-Risâlah As-Sunniyah*, "It has been reported that Al-Hasan Al-Basrî said that perfect *tasbîh* is seven (*tasbîhahs*), the medium one is five, and the minimum of it is three." However, the author of *Al-Mughnî* says, "... then he (the performer of prayer) says '*Subhâna rabbiyal-a`lâ*' three times, and it will be sufficient if he says it once."

Accordingly, it is an obligation to say the pinpointed *tasbîhah* once during prostration in prayer and whatever said after that of it is done as an act of the *Sunnah* and as a "perfect" performance of prostration.

The seventh pillar of prayer is the sitting between the two prostrations. According to the *Imâms* of *Fiqh*, this is an obligation which is to be done for separating the two prostrations. A performer of prayer must

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[1] Narrated by Al-Bukhârî.

[2] i.e., the minimum number of the mentioned *tasbîhah* in prostration.

[3] Narrated by Abû Dâwûd and Ibn Mâjah.

remain sitting for a period of time enough for saying, (at least), "O Allah! Forgive me and have mercy upon me!" because it has been narrated on the authority of Al-Barâ', may Allah be pleased with him, that "the standing, the bowing, the standing after bowing, the prostration, and the sitting in between the two prostrations as done by the Messenger of Allah (PBUH) was approximately equal (in duration)."[1] He means that, throughout his prayer, the Prophet (PBUH) would perform "all" its acts quietly and submissively. Anas, may Allah be pleased with him, described that "quietness" of the Prophet (PBUH) in prayer, saying, "He (PBUH) would remain quiet in all the acts of his prayer until someone would say that he had forgotten (to do the next act), and whenever he raised his head after prostration he would remain (quiet while sitting between the two prostrations) until someone would say that he had forgotten."[2] This proves that it is necessary to sit between the two prostrations.

The eighth pillar is the last sitting with *tashahhud*, and it is an obligation as unanimously agreed upon by *faqîhs*, as prayer is not valid without it.

The last sitting is the one after the second *rak`ah* in the *Fajr* Prayer, after the third *rak`ah* in the *Maghrib* Prayer, and after the fourth *rak`ah* in the *Zuhr*, *`Asr*, and *`Ishâ'* prayers.

The first sitting is that is done after performing the first two *rak`ahs* in the *Zuhr*, *`Asr*, *Maghrib*, and *`Ishâ'* prayers. It is either obligatory or an act of the

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[1] Narrated by Al-Bukhârî.
[2] Narrated by Al-Bukhârî.

Sunnah according to the majority of *faqîh*s, and the Muslim can make up for it, if he forgets to do it, by performing prostration of forgetfulness.[1] Moreover and important still, if he stands up to perform the third *rak`ah* in a four-*rak`ah* prayer without doing this sitting, he must not go back to sit as he can make up for this forgotten sitting, as mentioned earlier, by performing prostration of forgetfulness. This is unlike the last sitting in which *tashahhud* is recited, for it is an obligation without which prayer is invalid and which a performer of prayer cannot make up for with prostration of forgetfulness.

The most authentic narration concerning *tashahhud* is the one according to Ibn Mas`ûd which the Prophet (PBUH) taught him. It has been narrated by Al-Bukhârî and Muslim on the authority of Ibn Mas`ûd, may Allah be pleased with him, who said,

> "The Messenger of Allah Prophet (PBUH) taught me *tashahhud* as he taught me a *sûrah* (chapter) from the Qur'ân, while my hand was between his hands. (It reads, as he taught me): *At-tahiyyâtu lillâhi as-salâwâtu wat-tayyibât. As-salâmu `alayka ayyuhan-nabiyyu wa rahmatul-lâhi wa barakâtuh. As-salâmu `alaynâ wa `alâ `ibâdi-llâhis-sâlihîn. Ashhadu allâ illâha ill-allâh. Wa ashhadu anna muhammadan rasûlul-lâh* ([All] the compliments [as well as] the prayers and the good things are due to Allah. Peace and Allah's Mercy and Blessings be

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[1] Revise the section on "Prostration of Forgetfulness" in its place in the part on "Prayer" in this book.

upon you, O Prophet! Peace be upon us and upon the righteous servants of Allah. I testify that there is no god but Allah, and I testify that Mu<u>h</u>ammad is the Messenger of Allah.)"[1]

According to another narration, Ibn Mas`ûd said,

"Whenever we performed prayer behind the Prophet (PBUH), we used to say (while sitting), 'Peace be upon Jibrîl (Gabriel) and Mikâ'îl (Michael). Peace be upon so and so'. Once the Messenger of Allah (PBUH) looked back at us and said, *"Verily, Allah is As-Salâm (Peace), and whenever any one of you performs prayer, he should say, 'At-ta<u>h</u>iyyâtu lillâhi wa<u>s</u>-salâwâtu wa<u>t</u>-<u>t</u>ayyibât. As-salâmu `alayka ayyuhan-nabiyyu wa ra<u>h</u>matul-lâhi wa barakâtuh. As-salâmu `alaynâ wa `alâ `ibâdi-llâhi<u>s</u>-<u>s</u>âli<u>h</u>în. ([All] the compliments, the prayers, and the good things are due to Allah. Peace and Allah's Mercy and Blessings be upon you, O Prophet! Peace be upon us and upon the righteous servants of Allah.)"* – (Then the Prophet commented,) *"If you say that, it will reach all the righteous servants (of Allah) in the heaven and the earth."* – (Then the Prophet went on with the *tashahhud*, saying,) *'Ashhadu allâ illâha ill-allâh. Wa ashhadu anna mu<u>h</u>ammadan `abduhû wa rasûluh (I testify that there is no god but Allah, and I testify that Mu<u>h</u>ammad is His Servant and His Messenger.)'"*[2]

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[1] Narrated by Al-Bukhârî and Muslim.
[2] Narrated by Al-Bukhârî.

The ninth pillar is *salâm* or *taslîm*, which is the salutation made after finishing what is known as *As-Sâlâh Al-Ibrâhîmiyyah* or the Ibrâhîmî Invocation of Blessings, and it is recited after the *tashahhud* referred to at the end of the previous pillar. It reads,

> *"Allâhumma sallî `alâ muhammad wa `alâ âli muhammad. Kamâ sallayta `alâ ibrâhîm wa `alâ âli ibrâhim. Wa bârik `alâ muhammad wa `alâ âli muhammad. Kamâ bârakta `alâ ibrâhim wa `alâ âli ibrâhîm fil-`âlamîn. Innaka hamîdun majîd. (O Allah! Send salâh*[1] *on Muhammad and on the family of Muhammad as You sent salâh on Ibrâhîm (Abraham) and on the family of Ibrâhim. And bless Muhammad and the family of Muhammad as You blessed Ibrâhîm and the family of Ibrâhim in the world. Verily, You are Praiseworthy and Honorable.)"*

After saying it a performer of prayer makes two *taslîmah*s or salutations, one while looking on his right side and the other on his left side, each with the words, *"As-salâmu `alaykum wa rahmatul-lâh* (Peace and Allah's Mercy be upon you)." The Prophet (PBUH) said,

> *"The key to prayer is purification (i.e., ablution); takbîr makes (all acts which break prayer) prohibited; and taslîm makes (all such acts) lawful (again)."*[2]

Some *faqîhs* maintain that the first *taslîmah* is an obligation and the second one is an act of the *Sunnah*,

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[1] Here: graces, honors, blessings, mercy, etc.

[2] Narrated by At-Tirmidhî.

and thus a performer of prayer "goes out" of it even with one *taslîmah*-something that is maintained by most *faqîhs*.

The tenth pillar of prayer is the arrangement of pillars, that is, to start with *takbîratul-ihrâm*, or the act of *takbîr* that is said at the very beginning of prayer, then the recitation then bowing down then prostration two times with the sitting between the two of them then standing for the second *rak`ah* and so on until the Muslim finishes his prayer with the *taslîm*. This arrangement of the pillars is itself a pillar as unanimously agreed upon by scholars because the Prophet (PBUH) said,

"Perform prayer as you saw me performing it."[1]

Therefore, it is not permissible for a performer of prayer to prostrate before bowing down, or to do the recitation while bowing down or prostrating, or to go out of prayer before doing the last sitting and the salutation after it. This is because the rulings of prayer are arranged according to a specified order as elucidated by the Prophet (PBUH) through his words and practical application.

There are other matters about which *faqîhs* have differed, such as whether invoking blessings on the Prophet (or the formula known as *As-Sâlâh Al-Ibrâhîmiyyah*, which is recited after the *tashahhud*) is an act of the *Sunnah* or a pillar that must be considered in prayer. Also, *faqîhs* are different concerning the number of Qur'ânic verses that are to be recited in prayer.

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[1] A part of a long *hadîth* narrated by Al-Bukhârî and Muslim.

The Acts of the *Sunnah* Related to Prayer

There are certain acts of the *Sunnah* that a performer of prayer should do and preserve so that Allah may reward him for that. However, if he does not do them, his prayer will be valid though it will not be performed quite correctly; that is, typically according to the *Sunnah*. These acts are as follows:

1. Raising hands at the beginning of prayer opposite to the shoulders in such a manner that the ends of the fingers are opposite to the upper part of the ears and the palms are opposite to the shoulders. To consider the *Sunnah* exactly in this regard, the raising of the hands should coincide with *takbîratul-ihrâm*. It has been narrated on the authority of Ibn `Umar, may Allah be pleased with him, that "whenever the Messenger of Allah (PBUH) commenced prayer, he used to raise his hands opposite to his shoulders, and he would do that also whenever he said *takbîr* for bowing and whenever he raised his head after bowing. He would say (after that), '*Sami` allâhu liman hamidah. Rabbana wa lak al-hamd* (Allah hears whoever praises Him. O Allah! Praise be to You!).' And, he would not do that (i.e., would raise his hands) for prostration."[1]

2. Joining hands, and to consider the *Sunnah* exactly in this regard the Muslim should put his right

[1] Narrated by Al-Bukhârî.

hand on the left one above the navel or below the chest. It has been narrated on the authority of Sahl Ibn Sa`d who said, "The people were ordered that a man should put his right hand on his left forearm in prayer."[1]

The wisdom behind doing this is that this is the way a humble person looks when he asks for something. This is also how a servant of Allah is to do when standing before his Lord in prayer; he must be humbly submissive to Him when asking Him to forgive him and to have mercy upon him. This manner also helps a performer of prayer to concentrate more on what he does and show more submissiveness.

3. *Istiftâh*, or the invocation with which the Muslim commences his prayer after *takbîratul-ihrâm*. It is also called the invocation of laudation. According to Abû Hanîfah and Ahmad, the Muslim should say in this invocation,

> *"Glory be to You, O Allah, and to You be (all) Praise, and Blessed is Your Name, and Exalted is Your Majesty, and there is no god but You."*[2]

According to Ash-Shâfi`î, the Muslim should say,

> *"I have turned my face toward Him Who has created the heavens and the earth hanîfâ (i.e., worshiping none but Allah Alone) and I am not of the polytheists. Verily, my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of the worlds (i.e., mankind,*

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[1] Narrated by Al-Bukhâri.

[2] Narrated by Abû Dâwûd and At-Tirmidhî.

jinns, and all that exists). He has no partner, and of this I have been commanded, and I am one of the Muslims."[1]

In any case, all this has been narrated as invocations said by the Prophet (PBUH) in this *istiftâh*.

Besides, there is a famous *hadîth* narrated by Al-Bukhârî and Muslim on the authority of Abû Hurayrah, may Allah be pleased with him, who said,

> "Whenever the Messenger of Allah (PBUH) said *takbîr* in prayer, he would keep quiet for a short while before reciting (Al-Fâtihah). I said, 'O Messenger of Allah! You used to keep quiet (for a short while) between the *takbîr* (at the very beginning of the prayer) and the recitation (of Al-Fâtihah), so what do you say?' He said, *'I say, 'O Allah! Set me apart from my sins as You have set apart the east from the west! O Allah! Clean me from my sins as a white garment is cleaned from dirt (after thorough washing)! O Allah! Wash my sins off me with snow, water, and hail!'''*[2]

Ahmad commented on this matter, saying, "If a man said the invocation of *istiftâh* using (any) of what has been narrated as invocations of *istiftâh* said by the Prophet (PBUH), that will be good and permissible."[3]

4. Saying *âmîn* (amen) after finishing the recitation of Al-Fâtihah whether the performer of

[1] Narrated by Muslim.
[2] Narrated by Al-Bukhârî and Muslim
[3] *Al-Mughnî*, 1/143.

prayer is leading people or led by someone. It has been narrated on the authority of Abû Hurayrah, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

> *"When the imâm (leader in prayer) says, 'Ghayril-maghdûbi `alayhim walad-dâllîn (not [the way[of those who earned Your Anger, nor of those who went astray),' say, 'Âmîn (Amen),' for, whoever's saying occurs together with the saying of the angels will have his previous sins forgiven."*[1]

5. Reciting something from the Qur'ân after Al-Fâtihah.

The Prophet (PBUH) used to recite in each of the first two *rak`ahs* in the *Zuhr* Prayer Al-Fâtihah along with two chapters from the Qur'ân, but he would recite only Al-Fâtihah in the last two *rak`ahs*. Qatâdah said, "And he (PBUH) would sometimes let us hear the verse (he would be reciting), and he would prolong the first *rak`ah* not as long as he would do in the second one."[2]

The first *rak`ah* is prolonged so that the people who want to join prayer in congregation can catch it in its beginning. However, it is enough for the *imâm* to recite a short chapter or some verses from the Qur'ân after Al-Fâtihah in the first two *rak`ahs* in the prayers of the *Zuhr*, the *`Asr*, and the *`Ishâ'*, and to recite only the chapter of Al-Fâtihah in the third and fourth *rak`ahs*. Yet, the Muslim can recite a

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[1] Narrated by Al-Bukhârî.

[2] Narrated by Al-Bukhârî and Muslim.

chapter or more along with Al-Fâti<u>h</u>ah in all *rak`ah*s whenever he performs voluntary prayers. This is the view adopted by the majority of *faqîh*s.

It is worth mentioning here that the Prophet (PBUH) would prolong prayer for some time and curtail it for some other time, especially when there was something accidental. It has been narrated that once he (PBUH) recited only the two short chapters of Al-Falaq and An-Nâs in the *Fajr* Prayer and when he was asked why he had done so he said that he heard the cries of a child so he curtailed the prayer lest the child's mother suffer because of that.

6. Saying *takbîr* on moving from one act to another. This *takbîr* is to be said with the words "*Allâhu akbar*," and it is to be said on bowing, on prostrating, on raising one's body after prostration, and on standing for the next *rak`ah*. It has been narrated that Abû Hurayrah, may Allah be pleased with him, said,

> "Whenever the Messenger of Allah (PBUH) stood up to perform prayer, he would say '*Allâhu akbar*' on standing, then say it on bowing, then say '*Sami` alllâhu liman <u>h</u>amidah* (Allah hears whoever praises Him)' on raising his back after the bowing, then say while standing erect '*Rabbanâ wa lak al-<u>h</u>amd* (O our Lord! Praise be to You) before prostrating,' then say '*Allâhu akbar*' on falling prostrate, then say it on raising his head, then say it on prostrating (again), then say it on raising his head (at the end of the *rak`ah*). Then he would do that throughout the whole prayer until he would

finish it. And he would say *'Allâhu akbar'* on standing after sitting (to say the first *tashahhud*) after the (first) two (*rak`ahs* of a prayer consisting of more than two *rak`ahs*)."

Then Abû Hurayrah would say,

> "I am the nearest among you to assimilate to the prayer performed by the Messenger of Allah (PBUH)."[1]

7. *Tasbîh* in bowing and prostration, by saying "*Subhâna rabbiyal-`azîm* (Glory be to my Lord, the Most Great) in bowing and "*Subhâna rabbiyal-a`lâ* (Glory be to my Lord, the Most High)" in prostration three times each. It has been narrated that the Prophet (PBUH) said,

> *"If any one of you bows (in prayer) and says while bowing 'Subhâna rabbiyal-`azîm' three times, his bowing will be perfect and this is the minimum of it (i.e., of perfection); and if he prostrates and says while prostrating 'Subhâna rabbiyal-a`lâ' three times, his prostration will be perfect and this is the minimum of it."*[2]

If the minimum of perfection is to say such *tasbîh* three times, then the Muslim can do it more than that to seek the maximum of perfection in this regard. Yet still, he should not forget the honorable *hadîth* that reads,

> *"Let him whoever leads people (in prayer) curtail (it)."*[3]

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[1] Narrated by Al-Bukhârî and Muslim.

[2] Narrated by Abû Dâwûd and At-Tirmidhî.

[3] Narrated by Ahmad and others.

8. Spreading the fingers apart and placing the hands on the knees in bowing.

It has been narrated on the authority of `Uqbah Ibn `Âmir, may Allah be pleased with him, that the Prophet (PBUH) bowed setting his hands (i.e., upper arms) apart (from his sides) and placing his hands on his knees. `Uqbah commented, "This is how I saw the Messenger of Allah (PBUH) performing prayer."[1]

9. Invoking Allah between the two prostrations.

It has been narrated on the authority of Ibn `Abbâs, may Allah be pleased with him, that the Prophet (PBUH) used to say between the two prostrations, "*O Allah! Forgive me, have mercy upon me, make me healthy, guide me, and provide me (with the means of subsistence)*!" [2] The Muslim can also say, "*O Allah! Forgive me! O Allah! Forgive me!*"[3]

10. Placing the hands on the thighs on saying *tashahhud*.

It has been narrated on the authority of `Abdullâh Ibnuz-Zubayr, may Allah be pleased with him, that "whenever the Messenger of Allah (PBUH) sat for *tashahhud*, he would place his right hand on his right thigh and his left hand on his left thigh..."[4]

11. Pointing with the forefinger on saying "*Ashhadu allâ ilâha ill-allâh* (I testify that there is no god but Allah)". After that the forefinger is to be lowered. To say it more accurately, a performer of

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[1] Narrated by Abû Dâwûd and At-Tirmidhî.
[2] Narrated by Abû Dâwûd and Ibn Mâjah.
[3] Narrated by An-Nasâ'î.
[4] Narrated by Muslim.

prayer should raise the forefinger on saying "*Ashhadu allâ ilâha*... (I testify that there is no god..." then lower it on saying "... *ill-allâh* (... but Allah)". The rest of the *hadîth* mentioned in the previous act of the *Sunnah* (No. 11) reads that the Messenger of Allah (PBUH) would point with the forefinger and his sight would not exceed (the range of) his pointing."[1]

12. Invoking blessings on the Prophet (PBUH). This is the invocation of blessings known as *As-Sâlâh Al-Ibrâhîmiyyah* which is said after *tashahhud*. It is an act of the *Sunnah* according to the majority of *faqîhs* yet some followers of Abû Hanîfah maintain that it is an obligation without which prayer is invalid.

13. Invoking Allah before *salâm* (salutation), and it is better to use an invocation that the Prophet (PBUH) used for this act of prayer, such as the one that reads,

> *"O Allah! I seek refuge with You from the torment of the Hellfire, from the torment in the grave, from the trial of life and death, and from the trial of Al-Masîh Ad-Dajjâl (Antichrist)."*[2]

After finishing prayer, it is desirable for the Muslim to do as mentioned in the following *hadîth*: it has been narrated on the authority of Abû Hurayrah that the Messenger of Allah (PBUH) said,

> *"If anyone extols Allah after (performing) every prayer thirty-three times, and praises*

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[1] Narrated by Muslim on the authority of `Abdullâh Ibnuz-Zubayr.
[2] Narrated by Al-Bukhârî and Muslim.

Allah thirty-three times, and declares His Greatness thirty-three times, ninety-nine times in all, and says to complete a hundred, 'There is no god but Allah Alone Who has no partner. To Him belongs dominion, and to Him belongs (all) praise, and He is over all things competent,' (whoever does and says that,) his sins will be forgiven even if they are as abundant as the foam of the sea."[1]

[1] Narrated by Muslim.

Things Detested in Prayer

There are certain things that should not be done in prayer, and in spite of the fact that these things do not invalidate prayer they reduce the reward of it. These things are as follows:

1. Performing prayer while being prompted by the call of nature. It is detestable to perform prayer in this condition because this violates the submissiveness required in prayer and makes one hasten to finish prayer as soon as possible. The same ruling applies to whoever is hungry and wants to perform prayer while the food is being served. It has been narrated that the Prophet (PBUH) said,

> *"No prayer can be (rightly performed) when the food is there (before the worshiper), or when he is prompted by the call of nature."*[1]

2. Playing with one's beard or one's body, because once the Prophet (PBUH) saw a Bedouin playing with his beard in prayer so he said, *"If the heart of this (man) was submissive (to Allah), (the rest of) his organs would be submissive (as well)."*[2]

3. Raising one's sight toward the sky, for it has been narrated that the Prophet (PBUH) said, "*What is wrong with those people who raise their sight toward the sky (in prayer)?*" His talk grew stern

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[1] Narrated by Muslim.

[2] See As-Suyûṯî, *Al-Jâmi` Al-Kabîr*, 1/666.

while delivering this speech and he said, *"They should stop (doing so) otherwise their eyesight will be taken away."*[1]

4. Looking hither and thither in prayer, because this violates the submissiveness and timidity required in prayer. Almighty Allah says,

﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾

﴾*... And stand before Allah with obedience...*﴿
(Qur'ân: 2: 238)

That is to say, with submissiveness and humbleness. Moreover, the Messenger of Allah (PBUH) said,

> *"Allah keeps turning favorably toward a servant (of His) while he is engaged in prayer as long as he does not turn his face (to another side), for if he does so, He turns away from him."*[2]

And, `Â'ishah, may Allah be pleased with her, said,

> "I asked the Messenger of Allah (PBUH) about looking hither and thither in prayer, and he said, *'It is a way of stealing by which Satan takes away (a portion) from the prayer of a servant (of Allah).'"*[3]

5. Keeping one's hand on one's waist in prayer, because this contradicts the morals that must be considered in prayer and whoever does so resembles a person who is playing and not a person who is performing prayer before Almighty Allah. It

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[1] Narrated by Al-Bukhârî.
[2] Narrated by Abû Dâwûd.
[3] Narrated by Al-Bukhârî and At-Tirmidhî.

has been narrated on the authority of Abû Hurayrah, may Allah be pleased with him, that the Messenger of Allah (PBUH) forbade keeping one's hand on one's waist while performing prayer.[1]

6. Performing prayer while feeling sleepy, because the Prophet (PBUH) said,

> *"If any one of you feels sleepy while performing prayer, he should lie down (i.e., sleep) until his slumber is over because if he performs prayer while being sleepy he will not know whether he is asking for forgiveness or for a bad thing for himself."*[2]

7. Raising one's head after bowing or prostration before the *imâm*, because the Prophet (PBUH) said,

> *"Is he not who raises his head before the imâm afraid that Allah may transform his head into that of a donkey or his figure (face) into that of a donkey?"*[3]

8. Stretching one's forearms on the ground while prostrating, because it has been narrated on the authority of Jâbir, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

> *"Whenever any one of you prostrates, let him be straight and let him not stretch his forearms (on the ground) like a dog."*[4]

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[1] Narrated by Muslim and Abû Dâwûd.
[2] Narrated by Al-Bukhârî and Muslim.
[3] Narrated by Al-Bukhârî and Muslim.
[4] Narrated by At-Tirmidhî.

The Prophet (PBUH) meant by "being straight" while prostrating that the prostration should be done straightly on the extremities of the feet, the knees, the hands, and the face. This is what the Prophet (PBUH) meant when he said, *"I have been commanded to prostrate on seven bones,"*[1] meaning the two feet, the two knees, the two hands, and the face. Also, when the Companions, may Allah be pleased with them, complained to the Prophet (PBUH) that it was difficult for them to prostrate with the required unfolding (of their organs while prostrating), he (PBUH) ordered them to use their knees,[2] that is to say, it would be sufficient and easy enough for them to depend on their knees and so they would not have to stretch their forearms like dogs to alleviate the hardship of depending on their faces while prostrating.

9. Reciting something from the Qur'ân while bowing or prostrating, because it has been narrated on the authority of Ibn `Abbâs, may Allah be pleased with him, that the Prophet (PBUH) said,

> *"Behold! I have been forbidden to recite the Qur'ân while bowing or prostrating (in prayer). As for bowing, extol the Lord in it, and while prostrating be earnest in supplication, for it is fitting that your supplications be answered (in that position)."*[3]

10. Prostrating on the forehead only without the nose, because the Prophet (PBUH) said, *"I have*

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[1] Narrated by Muslim.
[2] Narrated by At-Tirmidhî.
[3] Narrated by Muslim.

been commanded to prostrate on seven bones,"[1] and these seven bones are the (extremities) of the two feet, the two knees, the two hands, and the face; and the face includes both the forehead and the nose.

11. *Sadl* or wrapping oneself in one's garment while one's hands are inside the garment, because the Prophet (PBUH) forbade *sadl* in prayer and that one should cover one's mouth while performing prayer.[2] Ibnul-Athîr commented on this *hadîth*, saying, "Jews used to do that (*sadl*) so Muslims were forbidden to do it, and the Arabs used to cover their mouths so Muslims were forbidden to do that."[3]

12. Removing pebbles and leveling sand while performing prayer on the ground, because the Prophet (PBUH) said,

> *"Whenever any one of you stands for prayer, let him not touch (i.e., remove) the pebbles (on the ground), for mercy faces him."*[4]

Even if a person has to level the sand on the place where he is performing prayer, he should do that for once only, because it has been narrated that the Prophet (PBUH) mentioned the removal of pebbles from the ground where one prostrates and said, *"If you must do so, do it only once."*[5]

13. Performing prayer in improper clothes, because Almighty Allah says,

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[1] Narrated by Muslim.

[2] Narrated by At-Tirmidhî.

[3] Ibnul-Athîr, *Jâmi`ul-Usûl fî Ahâdîthir-Rasûl*, 5/502.

[4] Narrated by At-Tirmidhî.

[5] Narrated by Muslim.

﴿يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ﴾

﴿O Children of Adam! Take your adornment, while performing prayer and tawâf...﴾

(Qur'ân: 7: 31)

Ibn Kathîr commented, "For this verse and what has been narrated in its meaning in the *Sunnah*, it is desirable to beautify oneself for performing prayer."[1]

Interestingly enough, a general rule may be mentioned in this connection: it is permissible for the Muslim to perform prayer in clothes which he wears to meet people or walk in a common place, and, on the other hand, it is detestable to perform prayer in clothes of which he feels embarrassed if people see him wearing them. This is simply because it is more fitting to beautify oneself for "meeting" Allah in prayer than to do so for a mere servant of His no matter who he is; and vise versa.

14. Performing prayer in brocaded clothes or clothes containing something that distracts one from one's prayer. It has been narrated on the authority of `Â'ishah, may Allah be pleased with her, that once the Messenger of Allah (PBUH) performed prayer in a garment which had designs over it, so he (PBUH) said, *"Take it to Abû Jahm and bring me a plain blanket from him, because its designs have distracted me."*[2]

15. Performing prayer in congregation after eating garlic or any thing which has a detestable smell. It has been narrated on the authority of Jâbir

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[1] *Tafsîr Ibn Kathîr*, 2/219.

[2] Narrated by Muslim.

Ibn `Abdullâh, may Allah be pleased with him, that the Prophet (PBUH) said,

> *"He who eats of this plant (meaning garlic) should not approach our mosque, for the angels are harmed by the same things as the children of Adam."*[1]

16. It is detestable for men to clap the hands in prayer, unlike women. It has been narrated on the authority of Sahl Ibn Sa`d, may Allah be pleased with him, that the Messenger of Allah (PBUH) went to establish peace among Banû `Amr Ibn `Awf. In the meantime, the time of prayer was due and the *mu'adhdhin* went to Abû Bakr and said, "Will you lead the prayer, so that I may pronounce the *iqâmah*?" Abû Bakr replied in the affirmative and led the prayer. The Messenger of Allah (PBUH) came while the people were still performing prayer and he entered the rows of the people until he stood in the first row. The people clapped their hands. Abû Bakr never glanced sideways in his prayer but when the people continued clapping he looked and saw the Messenger of Allah. The Messenger of Allah beckoned him to stay at his place. Abû Bakr raised his hands and thanked Allah that the Messenger of Allah had ordered so and then he retreated until he reached the first row. The Messenger of Allah went forward and led the prayer. When the Messenger of Allah finished the prayer, he said, *"O Abû Bakr! What did prevent you from staying when I ordered you to do so?"* Abû Bakr replied, *"How can Ibn Abû Quhâfah (meaning himself) dare to lead the prayer in the presence of the Messenger of Allah?"* Then the Messenger of Allah said (to the people), *"Why did you clap so much? If*

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[1] Narrated by Muslim.

something happens to anyone during his prayer, he should make tasbîh (by saying Subhan-allâh, i.e., Glory be to Allah!). If he says so, (attentions) will be drawn to him, for clapping is for women."[1]

17. It is detestable for whoever leads people in prayer to prolong recitation or prayer as a whole. It has been narrated that Abû Mas`ûd said, "A man came and said, 'O Messenger of Allah! I keep away from the Subh (Morning) Prayer only because so and so prolongs the prayer when he leads us in it.'" The narrator said, "I never saw the Messenger of Allah more furious in giving advice than he was at that time. He then said,

> *"Some of you make people dislike (good deeds including prayer). So, whoever among you leads people in prayer should curtail it because among them are the weak, the old, and the needy."*[2]

And, it has been narrated by At-Tirmidhî that the Prophet (PBUH) said that he heard the cries of a child so he curtailed the prayer lest the child's mother suffer because of that. How merciful the Messenger of Allah (PBUH) was!

As there are things which are detested in prayer, there are certain times and places in which it is detestable to perform prayer. Below is a quick view on these times and places.

When It Is Detestable to Perform Prayer

It is detestable to perform prayer at three times, as follows:

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[1] Narrated by Al-Bukhârî.

[2] Narrated by Al-Bukhârî.

1. When the sun begins to rise until it is fully up.
2. When the sun is at its height at midday until it passes over the meridian.
3. When the sun draws near to setting until it sets.

It is detestable to perform prayer at any of these times because the sun-worshipers worship it during them so Muslims have been forbidden to perform prayer at these times so that they may not do something that those polytheists do. It has been narrated on the authority of `Uqbah Ibn `Âmir, may Allah be pleased with him, who said,

> "The Messenger of Allah (PBUH) forbade us to perform prayer or bury our dead people at three times: when the sun begins to rise until it is fully up, when the sun is at its height at midday until it passes over the meridian, and when the sun draws near to setting until it sets."[1]

It has also been narrated on the authority of Ibn `Umar, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

> *"Let no one of you wait and perform prayer when the sun rises or when it sets, because it rises between the two horns of the devil."*[2]

There are other times at which it is detestable to perform voluntary prayers, as follows: after performing the obligatory prayer of the `*Asr* and after performing

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[1] Narrated by Muslim.
[2] Narrated by Muslim.

the obligatory prayer of the *Fajr*. It has been narrated by Al-Bukhârî and Muslim that the Prophet (PBUH) said,

> *"There is no prayer after the Fajr Prayer until the sun rises, and there is no prayer after the `Asr Prayer until the sun sets."*

The prayer forbidden in this *hadîth* is the voluntary one, as it is permissible to make up for any of these two prayers after its due time is over, because it is a debt that must be paid for Allah.

Places Where It Is Detestable to Perform Prayer

As it is detestable for the Muslim to perform prayer at certain times, it is also detestable for him to perform it in certain places. This detestability may be either because these places are dirty, such as bathrooms and dunghills, or because it is dangerous to perform prayer therein, such as the pens of camels, for camels often bolt and may tread on the person who may be performing prayer in their place. The detestability in question may moreover be due to the sanctity of the place, such as the roof of the Ka`bah.

It has been narrated on the authority of Ibn `Umar, may Allah be pleased with him, that the Prophet (PBUH) forbade performing prayer in seven places: the dunghill, the place of slaughtering animals (butchery), the graveyard, the middle of the road, the bathroom, the place where camels rest, and the roof of Allah's House (the Ka`bah).[1]

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[1] Narrated by At-Tirmidhî.

Things Which Invalidate Prayer

There are certain things that invalidate prayer and necessitate that whoever does any of them must repeat the prayer. These things are as follows:

1. **Eating and drinking** invalidate prayer because a performer of prayer is having a confidential talk with his Lord while performing prayer and eating and drinking violate the essence of this talk. Almighty Allah says, ﴿*... And stand before Allah with obedience...*﴾ (Qur'ân: 2: 238) This means that this standing before Allah must be with full submissiveness. Ibnul-Mundhir has stated that scholars have unanimously maintained that whoever eats or drinks intentionally while performing an obligatory prayer must repeat it.

2. **Speaking** while performing prayer invalidates it whether the person does this intentionally or forgetfully, because talking to people is not fitting during it as the Prophet (PBUH) said.[1] It has also been narrated that Zayd Ibn Arqam, may Allah be pleased with him, said,

> "We used to speak to one another in prayer where a man would speak to his fellowman standing beside him in prayer until the verse ﴿*... And stand before Allah with obedience...*﴾ was revealed. So, we were

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[1] Narrated by Muslim.

ordered to observe silence (in prayer) and were forbidden to speak (in it)."[1]

However, if a performer of prayer needs to warn someone about something, he can just say "*Subhan-allâh* (Glory be to Allah)," for the Prophet (PBUH) said,

"Whoever is afflicted by something in his prayer (and wants to express that), should make tasbîh (by saying Subhan-allâh)."[2]

This is because *tasbîh* is an item of *dhikr* (remembering Allah and mentioning His Name) and one of the acts that is normally done in prayer, mostly in bowing and prostration.

3. Doing a great deal of action or making consecutive movements nullify prayer because it then becomes similar to playing and amusement and contains no submissiveness.

A person may look at his watch, get a handkerchief out of his pocket and spit in it then put it back to his pocket, raise his hand to fix his hat or turban, or do anything of the sort. People who do this may not know that such actions may invalidate their prayer, so they must pay heed to this and remember that they are standing before Almighty Allah in prayer.

4. Laughing, especially loudly, invalidates prayer as unanimously agreed upon by *faqîhs*, as mentioned by Ibnul-Mundhir. Nevertheless, smiling does not nullify prayer because it does not contradict any of its pillars.

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[1] Narrated by Muslim.
[2] Narrated by Al-Bukhârî.

5. Neglecting any of the conditions or pillars of prayer[1] nullifies prayer because these pillars and conditions are obligations that must be considered. Therefore, prayer is invalid if a person neglects purification (including ablution), bowing, prostration, the last sitting, facing the *qiblah*, or any of the other pillars and conditions of prayer. And because prayer is "nullified" because of such negligence, it must be performed again, as derived from the Prophet's saying to the Bedouin who had performed prayer wrongly, *"Go back and perform prayer (again), for you have not performed it (correctly)."*[2] And, Allah knows best.

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[1] Revise the conditions and pillars of prayer elsewhere in the book. See the table of the contents.

[2] Narrated by Al-Bukhârî.

Prayer as Performed by the Prophet (PBUH)

There is no doubt that every Muslim is keen on performing prayer as the Prophet (PBUH) performed it because he is the best model for all Muslims, and especially with the fact that it has been narrated that he (PBUH) said,

"Perform prayer as you saw me performing it."

Moreover, it is more becoming that Almighty Allah accepts the prayer performed in the same way the Prophet (PBUH) used to perform prayer. Therefore, we shall mention the way the Prophet (PBUH) performed prayer in the form of steps and instructions as derived from the Prophet's *Sunnah*[1]. Thus, after performing the purification required for prayer, the Muslim should consider the following instructions in order to perform prayer following the Prophet's example:

1. Face the *qiblah* standing before a *sutrah*[2].

2. Specify the prayer you are going to perform, that is, "intend" which prayer you are going to perform

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[1] For the *ḫadîth*s containing this description of prayer as performed by the Prophet (PBUH), see *Saḫîḫ Muslim*, 1/292 and 1/357 and *Sunan At-Tirmidhi*, 2/5-97.

[2] A *sutrah* is an object that is to be placed before a performer of prayer to prevent anyone or anything from passing right before him and to prevent him from looking at things that may be beyond it so that he may not be distracted from his prayer.

and whether it is the *Zuhr* Prayer, the *`Asr* Prayer, etc, and obligatory or voluntary.

3. Raise your hands opposite to your shoulders and say "*Allâhu akbar* (Allah is the Greatest)".

4. Put your right hand on your left hand above the navel or below the chest and look toward the ground on the place where you prostrate.

5. Commence your prayer, after that and before recitation, with an invocation of *istiftâh* that has been authentically attributed to the Prophet (PBUH), such as the one that reads, "*Glory be to You, O Allah, and to You be (all) Praise, and Blessed is Your Name, and Exalted is Your Majesty, and there is no god but You.*"

6. Seek refuge with Allah from Satan, normally by saying, "*A`ûdhu billâhi min-ash-shaytânir-rajîm (I seek refuge with Allah from Satan, the expelled [from His Mercy]).*"

7. Recite *basmalah*, (quietly if you are leading people in prayer), by saying "*Bismillâhir-rahmânir-rahîm (In the Name of Allah, the Most Merciful, the Ever Merciful).*"

8. Recite the chapter of Al-Fâtihah verse by verse then say "*âmîn*" (amen) after finishing it.

9. Recite, after Al-Fâtihah, another chapter from the Qur'ân or some verses.

Make your recitation loud in the *Fajr* Prayer and the first two *rak`ahs* in the prayers of the *Maghrib* and the *`Ishâ'* if you are an *imâm*. Also, make your recitation in the third and fourth *rak`ahs* nearly half

of the recitation done in the first two *rak`ahs*; and you may recite only Al-Fâtihah in the last two *rak`ahs*.

10. Keep quiet for a short while after finishing your recitation then raise your hands, say "*Allâhu akbar*," then bow down.

11. Put your hands on your knees, spread your fingers apart while taking hold of your knees firmly, spread your elbows apart from your sides, stretch your back straightly, and neither lower your head nor raise it.

12. Remain quiet in the position of bowing down and say "*Subhâna rabbiyal-`azîm* (Glory be to my Lord, the Most Great)" three times or more, but do not recite any part of the Qur'ân while bowing. You may optionally say other items of *dhikr* as derived from the *Sunnah*.

13. Raise your body from bowing saying "*Sami` allâhu liman hamidah* (Allah hears whoever praises Him)" and raise your hands while standing erect then say "*Rabbana wa lak al-hamd* (O Allah! Praise be to You)". You may optionally say other items of *dhikr* as derived from the *Sunnah*.

14. Say "*Allâhu akbar*," fall prostrate, place your hands on the ground before your knees (or your knees before your hands according to another interpretation), stretch your palms yet bring your fingers together toward the *qiblah*, make them opposite to your shoulders or ears, put your nose and forehead on the ground firmly while depending on your knees, erect your feet, and prostrate on the extremities of the feet. Always make sure that your prostration is done on

seven bones as the Prophet (PBUH) commanded: the (extremities) of the two feet, the two knees, the two hands, and the face (including both the forehead and the nose).

15. Remain quiet in the position of prostration and say "*Subhâna rabbiyal-a`lâ* (Glory be to my Lord, the Most High)" three times or more, but do not recite any part of the Qur'ân while bowing. You may optionally say other items of *dhikr* as derived from the *Sunnah*. It is also recommended that you show more earnest in invoking Allah while prostrating.

16. Raise your head while saying "*Allâhu akbar,*" spread your left foot, sit on it while erecting your right foot facing the *qiblah* with your toes. Remain quiet in this position and say "*O Allah! Forgive me, have mercy upon me, make me healthy, guide me, and provide me (with the means of subsistence),*" or say, "*O Allah! Forgive me! O Allah! Forgive me!*"

17. Say "*Allâhu akbar*" and prostrate exactly as you did in the first prostration.

18. Raise your head while saying "*Allâhu akbar*" and sit for a while on your left foot just as you did in the sitting between the two prostrations then get up relying on the ground with your hands for the second *rak`ah.*

19. Do in the second *rak`ah* as you did in the first one yet make it shorter.

20. After finishing the second *rak`ah* with the second prostration, sit for saying *tashahhud* while spreading your left foot toward the right one, put your right palm on your right thigh and your left

palm on your left thigh while stretching the left hand, gripping the right one, pointing with the right forefinger, and looking toward it.

21. Read *tashahhud*[1] (and invoke blessings on the Prophet (PBUH)[2] then invoke Allah with whatever invocation you want if you are in the last *tashahhud*, that is, if the prayer you are performing consists of two *rak`ah*s).

22. If the prayer consists of more than two *rak`ah*s, read *tashahhud* only then stand up and complete the remaining *rak`ah*s as you have done in the previous ones yet make the remaining *rak`ah*s (in a prayer such as the *Z̲uhr* Prayer) shorter than the first two *rak`ah*s as pinpointed in the ninth step above.

23. Make two *taslîmah*s or salutations, one while looking on the right side and the other on the left side, each with the words, "*As-salâmu `alaykum wa rah̲matul-lâh* (Peace and Allah's Mercy be upon you)." You may add "*wa barakâtuh* (and His Blessings)" to the first *taslîmah*.

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[1] The most authentic narration concerning *tashahhud* is the one according to Ibn Mas`ûd which the Prophet (PBUH) taught him, and it has been narrated by Al-Bukhârî and Muslim. It reads, "*At-tah̲iyyâtu lillâhi as̲-s̲alâwâtu wat̲-t̲ayyibât. As-salâmu `alayka ayyuhan-nabiyyu wa rah̲matul-lâhi wa barakâtuh. As-salâmu `alaynâ wa `alâ `ibâdi-llâhis̲-s̲âlih̲în. Ashhadu allâ illâha ill-allâh. Wa ashhadu anna muh̲ammadan rasûlul-lâh* ([All] the compliments [as well as] the prayers and the good things are due to Allah. Peace and Allah's Mercy and Blessings be upon you, O Prophet! Peace be upon us and upon the righteous servants of Allah. I testify that there is no god but Allah, and I testify that Muh̲ammad is the Messenger of Allah.)"

[2] It is known as *As̲-S̲âlâh al-Ibrâhîmiyyah* or the Ibrâhîmî Prayer, and it is recited after the *tashahhud*. Revise its wording elsewhere in the book or check the glossary.

24. It is desirable for you after finishing prayer to say the items of *dhikr* that the Prophet (PBUH) used to say after prayers and to invoke Allah much so that He may respond to you at such blessed times.

This is how the Prophet (PBUH) used to perform prayer, and for more details you may refer to the details and the authenticating proofs mentioned in the relevant subjects in the book.

Prostration of Forgetfulness and Prostration of Recitation

Prostration of Forgetfulness

Prostration of forgetfulness (*sahw*) is legislated for making up for certain deficiencies that may be committed in prayer out of forgetfulness or unconsciousness, whether this prayer is obligatory or voluntary. This prostration is performed in the form of two prostrations. The original source in which the legislation of this prostration is recorded is the *hadîth* narrated by Al-Bukhârî and Muslim on the authority of `Abdullâh Ibn Bujaynah, who said,

> "Once the Messenger of Allah (PBUH) led us in the *Zuhr* Prayer and stood up after the second *rak`ah* and did not sit down. The people stood up with him. When the prayer was about to end and the people were waiting for him to say the *taslîm*, he said *takbîr* while sitting and prostrated twice before saying the *taslîm* and then he said the *taslîm*."[1]

Actually, prostration of forgetfulness was legislated both for humiliating and embittering the devil and for making right what has been made wrong because of forgetfulness, and so that a person's prayer can be

[1] Narrated by Al-Bukhârî and Muslim.

valid, complete, and perfect. It has been narrated on the authority of Abû Sa`îd Al-Khudrî, may Allah be pleased with him, that the Prophet (PBUH) said,

> "*When any one of you is in doubt about his prayer and he does not know how many (rak`ahs) he has performed, three or four, he should cast aside his doubt and base his prayer on what he is sure of then perform two prostrations before giving salutations. If he has performed five rak`ahs, they will make his prayer an even number for him,*[1] *and if he has performed exactly four, the two prostrations will be humiliation for the devil.*"[2]

When does prostration of forgetfulness become incumbent?

Generally speaking, prostration of forgetfulness becomes obligatory if a performer of prayer does an act that is an addition or an increase to prayer itself yet this act is one of the acts of prayer, as to perform an "extra" act of bowing or prostration. It has been narrated on the authority of `Abdullâh Ibn Mas`ûd, may Allah be pleased with him, that once the Messenger of Allah (PBUH) performed five *rak`ahs* in the *Zuhr* Prayer, so he was asked, "Is there an increase in the prayer?" The Prophet (PBUH) said, "*And what is it?*" They said, "You have performed five *rak`ahs*." So, he (PBUH) bent his legs and performed two prostrations (of forgetfulness).[3]

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[1] i.e., his prayer will be six *rak`ahs*, as an even number and not an odd one: four as obligatory and two as voluntary.

[2] Narrated by Muslim.

[3] Narrated by Al-Bukhârî.

Some *faqîh*s maintain that prostration of forgetfulness also becomes obligatory if a performer of prayer does such acts as reciting the Qur'ân out loud in a prayer in which it is to be recited quietly, or if he neglects the first sitting for *tashahhud*, or any of such acts of the *Sunnah* related to prayer.[1]

If, however, a performer of prayer neglects a pillar of prayer, that is an obligation, and does not set right what he has neglected, his prayer will be invalid and cannot be made up for through prostration of forgetfulness. An example of this is that he may forget to bow down or to prostrate.

A performer of prayer may neglect doing such things which are for the perfection of prayer such as the invocation of *istiftâh* or raising of hands on saying the first *takbîr* in prayer (*takbîratul-ihrâm*). In this case, his prayer is valid and he does not have to perform prostration of forgetfulness. However, the reward for such prayer may be decreased.

How to warn about forgetfulness in prayer?

If a man is afflicted by forgetfulness or by something that obliges him to speak, he is to say "*Subhan-allâh* (Glory be to Allah!)". As for a woman, she is to clap her hands. It has been narrated on the authority of Sahl Ibn Sa`d, may Allah be pleased with him, that the Messenger of Allah (PBUH) went to establish peace among Banû `Amr Ibn `Awf. In the meantime, the time of prayer was due and the *mu'adhdhin* went to Abû Bakr and said, "Will you lead the prayer, so

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[1] See *Kifâyatul-Akhyâr*, 1/243, *Al-Hidâyah*, 1/95, and *Al-Mughnî*, 2/403.

that I may pronounce the *iqâmah*?" Abû Bakr replied in the affirmative and led the prayer. The Messenger of Allah (PBUH) came while the people were still performing prayer and he entered the rows of the people until he stood in the first row. The people clapped their hands. Abû Bakr never glanced sideways in his prayer but when the people continued clapping he looked and saw the Messenger of Allah. The Messenger of Allah beckoned him to stay at his place. Abû Bakr raised his hands and thanked Allah that the Messenger of Allah had ordered so and then he retreated until he reached the first row. The Messenger of Allah went forward and led the prayer. When the Messenger of Allah finished the prayer, he said, "*O Abû Bakr! What did prevent you from staying when I ordered you to do so*?" Abû Bakr replied, "How can Ibn Abû Quhâfah (meaning himself) dare to lead the prayer in the presence of the Messenger of Allah?" Then the Messenger of Allah said (to the people), "*Why did you clap so much? If something happens to anyone during his prayer, he should make tasbîh (by saying Subhan-allâh, i.e., Glory be to Allah!). If he says so, (attentions) will be drawn to him, for clapping is for women.*"[1]

Prostration of Recitation

Whenever a Muslim recites a verse containing a *sajdah* (prostration), he is to prostrate for that whether he is in prayer or outside it. Moreover, the conditions of prayer are to be fulfilled here because prostration of recitation is like prayer. Thus, whoever performs it

[1] Narrated by Al-Bukhârî.

must be in a state of purification, must face the *qiblah*, and his *`awrah* must be covered. The Prophet (PBUH) said,

> *"Allah does not accept the prayer performed by any one of you who has hadath unless he performs ablution (before performing it)."*[1]

This prostration is moreover incumbent on both reciters and listeners because once the Prophet (PBUH) once recited a verse (containing) prostration so he prostrated and the Companions prostrated along with him. It has been narrated on the authority of Ibn `Umar, may Allah be pleased with him, who said,

> "The Messenger of Allah (PBUH) would be reciting the Qur'ân for us and whenever he passed by a (verse containing) prostration he would say *takbîr* and prostrate and we would prostrate with him."[2]

Whenever a Muslim is performing prayer and passes by a verse containing prostration, he should say *takbîr* and prostrate then completes his recitation and his prayer. He should also say *tasbîh* while performing this prostration like that which he says while performing the prostration of prayer, that is, he should say "*Subhâna rabbiyal-a`lâ* (Glory be to my Lord, the Most High)" three times.

The verses for which prostration is incumbent

The verses for which prostration is incumbent are in fourteen places in the Qur'ân, as follows:

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[1] Narrated by Abû Dâwûd and Muslim.
[2] Narrated by Abû Dâwûd.

1. Al-A`râf: 7: 206

﴿إِنَّ الَّذِينَ عِندَ رَبِّكَ لاَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ﴾

﴿*Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate before Him.*﴾

2. Ar-Ra`d: 13: 15

﴿وَلِلَّـــهِ يَسْـــجُدُ مَن فِي السَّمَاوَاتِ وَالأَرْضِ طَوْعًا وَكَرْهًا وَظِلالُهُم بِالْغُدُوِّ وَالآصَالِ﴾

﴿*And unto Allah (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.*﴾

3. An-Nahl: 16: 49-50

﴿وَلِلَّـــهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ مِن دَآبَّةٍ وَالْمَلآئِكَـــةُ وَهُمْ لاَ يَسْتَكْبِرُونَ ۞ يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

﴿*And to Allah prostate all that is in the heavens and all that is in the earth, of the live moving creatures and the angels, and they are not proud (i.e., they worship their Lord [Allah] with humility). They fear their Lord above them, and they do what they are commanded.*﴾

4. Al-Isrâ': 17: 107-109

﴿قُلْ آمِنُواْ بِهِ أَوْ لاَ تُؤْمِنُواْ إِنَّ الَّذِينَ أُوتُواْ الْعِلْمَ مِن قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلأَذْقَانِ سُجَّدًا ۞ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولاً ۞ وَيَخِرُّونَ لِلأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا﴾

﴿Say (O Muhammad to them): 'Believe in it (the Qur'ân) or do not believe (in it). Verily! Those who were given knowledge before it (the Jews and the Christians), when it is recited to them, fall down on their faces in humble prostration.' And they say: 'Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled.' And they fall down on their faces weeping and it adds to their humility.﴾

5. Maryam: 19: 58

﴿أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ مِن ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَن خَرُّوا سُجَّدًا وَبُكِيًّا﴾

﴿Those were they unto whom Allah bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nûh (Noah), and of the offspring of Ibrâhâm (Abraham) and Israel and from among those whom We guided and chose. When the Verses of the Most Beneficent (Allah) were recited unto them, they fell down prostrating and weeping.﴾

6. Al-Hajj: 22: 18

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَاوَاتِ وَمَن فِي الأَرْضِ وَالشَّـمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّـنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ﴾

﴿*See you not that to Allah prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawâb (moving living creatures, beasts, etc.), and many of mankind? But there are many (men) on whom the punishment is justified. And whomsoever Allah disgraces, none can honour him. Verily! Allah does what He wills.*﴾

7. Al-Furqân: 25: 60

﴿وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا﴾

﴿*And when it is said to them: 'Prostrate to the Most Beneficent (Allah)!' They say: 'And what is the Most Beneficent? Shall we fall down in prostration to that which you (O Muhammad) command us?' And it increases in them only aversion.*﴾

8. An-Naml: 27: 25-26

﴿أَلاَّ يَسْـجُدُوا لِلَّـهِ الَّـذِي يُخْـرِجُ الْخَبْءَ فِي السَّمَاوَاتِ وَالأَرْضِ وَيَعْلَـمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ. اللَّهُ لاَ إِلَهَ إِلاَّ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾

﴾*So that they worship not Allah, Who brings forth the hidden in the heavens and the earth, and knows what you hide and what you proclaim. Allah; there is no god save Him, the Lord of the tremendous Throne.*﴿

9. As-Sajdah: 32: 15

﴿إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ﴾

﴾*Only those believe in Our Âyât (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them fall down prostrate, and glorify the Praises of their Lord, and they are not proud.*﴿

10. Sâd: 38: 24

﴿... وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ﴾

﴾*... And Dâwûd (David) guessed that We have tried him and he sought Forgiveness of his Lord, and he fell down prostrate and turned (to Allah) in repentance.*﴿

11. Fussilat: 41: 38

﴿فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِندَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ﴾

﴾*But if they are too proud (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.*﴿

12. An-Najm: 53: 62

﴿فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا﴾

﴿*So fall you down in prostration to Allah, and worship Him (Alone).*﴾

13: Al-Inshiqâq: 84: 20-21

﴿فَمَا لَهُمْ لاَ يُؤْمِنُونَ ۞ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لاَ يَسْجُدُونَ﴾

﴿*What is the matter with them, that they believe not? And when the Qur'ân is recited to them, they fall not prostrate.*﴾

14: Al-`Alaq: 96: 19

﴿كَلاَّ لاَ تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ﴾

﴿*Nay! (O Muhammad)! Do not obey him (Abû Jahl). Fall prostrate and draw near to Allah!*﴾

Besides, there is a verse in the chapter of Al-Hajj concerning which *faqîh*s have differed. It reads,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ﴾

﴿*O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.*﴾

(Qur'ân: 22: 77)

According to Ash-Shâfi`î, it contains words for which prostration is required. Abû Hanîfah and Ahmad maintain otherwise because this verse contains an

order of performing prayer and not of prostration as in the verse that reads,

﴿يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ﴾

﴾O Mary! Submit yourself with obedience to your Lord (Allah, by worshipping none but Him Alone) and prostrate yourself, and bow down along with those who bow down.﴿

(Qur'ân: 3: 43)

No prostration is required for this verse as unanimously agreed upon by scholars.

Shortening and Combination of Prayers on Journeys

Shortening of Prayers

One of the great characteristics of the Islamic *Sharî`ah* is that it has considered the hardships that the Muslim undergoes while traveling. That is why it has legislated for him the shortening of prayers on journeys to alleviate the suffering of traveling, in addition to other such legislations as breaking fast and wiping over *khuff*s. The Prophet (PBUH) said,

> *"Traveling is a piece of torture (i.e., it is torturous). It disturbs one's eating, drinking, and sleeping. Therefore, when you fulfill your job (i.e., what you have gone on journey for), you should hasten back to your family."*[1]

The shortening of the obligatory four-*rak`ah* prayers has been decisively authenticated through texts from the Qur'ân and the *Sunnah*. Almighty Allah says,

﴿وَإِذَا ضَرَبْتُمْ فِي الأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلاةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الكَافِرِينَ كَانُوا لَكُمْ عَدُوّاً مُّبِيناً﴾

﴿*And when you (Muslims) travel in the land, there is no sin on you if you shorten your*

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[1] Narrated by Al-Bukhârî.

prayer if you fear that the disbelievers may attack you. Verily, the disbelievers are ever unto you open enemies.⟫

(Qur'ân: 4: 101)

The limitation ⟪*if you fear*⟫ in the verse is not a stipulation for the validity of shortening prayer. Rather, it is permissible to shorten prayer in all forms of traveling. Actually, "fear" was mentioned in the verse because Muslims, at the beginning of Islam, were afraid of their enemies due to their weakness and small number. After that, when Allah gave them power and they established their state in Medina, they feared them no longer yet the *shar`î* ruling concerning shortening of prayer remained effective as a gift from Almighty Allah.

Another proof for the authentication of prayer shortening on journeys is what has been narrated by Al-Bukhârî and Muslim on the authority of `Â'ishah, who said,

> "In the beginning, prayer was prescribed as consisting of two *rak`ahs*, then that was admitted concerning the prayer on journeys while the prayer performed in residence was to be offered in full."[1]

It has also been narrated by Muslim on the authority of Ya`lâ Ibn Umayyah, who said,

> "I said to `Umar Ibnul-Khattâb, may Allah be pleased with him, 'People shorten prayer nowadays, though it is only that Allah, Glorified and Exalted be He, says, ⟪... *there*

[1] Narrated by Al-Bukhârî and Muslim.

is no sin on you if you shorten your prayer if you fear that the disbelievers may attack you...﴾ (Qur'ân: 4: 101) There is no such (fear) nowadays (so why should they shorten it?)' He said, 'I wondered about what you have wondered about so I mentioned that to the Messenger of Allah (PBUH) and he said, '*(It is) an act of charity that Allah has granted you, so accept His charity.*'"[1]

The distance of shortening

Scholars, including the Companions of the Prophet (PBUH), have differed concerning the distance of shortening prayer, to the extent that there are more than twenty views in this regard, as mentioned by Ibnul-Mundhir and others. Some say that the journey must be long enough so that the shortening of prayer on it can be valid; therefore, if a Muslim goes out of his town to a place which is ten or twenty kilometers far away from it, it is not valid that he shortens prayer. The late *faqîh*s estimated the distance of such a journey to be eighty-four kilometers, which was then the distance of a three-day journey on camels and donkeys including the times of rest. This estimation may be backed by the narration stating that Ibn `Abbâs, may Allah be pleased with him, used to shorten prayer in journeys with distances like that which is between Mecca and At-Tâ'if and that which is between Mecca and `Asafân.[2] The distance between Mecca and At-Tâ'if is about ninety kilometers. Accordingly, it is not permissible for any one who is undergoing a short journey to shorten prayer.

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[1] Narrated by Muslim.

[2] Narrated by Mâlik.

To settle this difference, some scholars have stated that it is permissible for a person to shorten prayer if the distance of his journey is considered to be a distance of travel according to the language of the Arabs in which the Islamic *Sharî`ah* has been revealed. This view may be backed by the general meaning of the verse dealing with shortening of prayer:

﴿وَإِذَا ضَرَبْتُمْ فِي الأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلاةِ﴾

﴾*And when you (Muslims) travel in the land, there is no sin on you if you shorten your prayer...*﴿

(Qur'ân: 4: 101)

The wording of this verse indicates in general that it is permissible to shorten prayer during any "travel in the land" that is considered as such according to the Arabic language in which the verse was revealed. And, Allah knows best.

The period of shortening

A Muslim on a journey remains legally in a state of travel until he intends to "reside" in some place. According to Abû H̲ânîfah, the period for which he is to be in a state of travel is fifteen days, because it has been narrated on the authority of Ibn `Abbâs, may Allah be pleased with him, that the Prophet (PBUH) stayed in Mecca in the Year of the Conquest (of Mecca) for fifteen days during which he shortened (the four-*rak`ah*) prayers.[1] According to another narration, the Prophet (PBUH) stayed in Mecca for

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[1] Narrated by Abû Dâwûd.

seventeen days during which he shortened (the four-*rak`ah*) prayers. Ibn `Abbâs said,

> "Whoever resides (in a place) for seventeen (days can) shorten prayers, and whoever resides for (a period) more than that (can) perform prayers in full."[1]

Ash-Shâfi`î and A<u>h</u>mad, however, maintain that if he intends to reside in a place for four days he should perform prayers in full, and if he intends to reside there for a period less than that he should shorten prayers. They quote as proof what has been narrated from Qatâdah that he said, "If you reside for four days, then perform (the four-*rak`ah* prayers) in full."

Moreover, Mâlik, Ash-Shâfi`î, and A<u>h</u>mad assert that if a Muslim "decides" to reside in a place for four days, he should perform prayers in full.

In addition to this, At-Tirmidhî has narrated on the authority of Ibn `Abbâs, may Allah be pleased with him, that the Prophet resided on some of his journeys for nineteen days during which he shortened prayers.

Also, Abû Dâwûd has narrated on the authority of `Imrân Ibn <u>H</u>u<u>s</u>ayn, may Allah be pleased with him, who said,

> "I was with the Messenger of Allah (PBUH) in the Year of Conquest and he resided in Mecca for eighteen nights during which he did not perform (any obligatory four-*rak`ah* prayer) except as two."

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[1] Narrated by Abû Dâwûd.

To settle this difference, in his *Fat<u>h</u>ul-Bârî* Ibn <u>H</u>ajar has mentioned that Al-Bayhaqî gathered these different opinions together by saying: those scholars who say that the period is nineteen days have included the day on which a traveler enters to the place to which he travels and the day on which he departs it; those who say it is seventeen days have excluded these two days; and those who say the period is eighteen have included only one of them. As for the narration in which the narrator said that the period is fifteen days, perhaps he thought that the period was originally seventeen and he excluded both the day of arrival and the day of departure and so he mentioned the period as purely fifteen days.[1]

It is worth mentioning here that the difference between *faqîh*s about the period of residence, in which a traveler can shorten prayers, is concerning a traveler who has intended and determined to stay in some place for a specific period. This is because a traveler may not intend or determine any residence, such as a person who is on an invasion in the Cause of Allah or a person who is on a mission in some place and does not know when it will end. Such travelers can shorten prayers even if their journeys last for months or years.

At-Tirmidhî has mentioned in his *Sunan* that scholars unanimously agree that a traveler can shorten prayers as long as he has not decided to reside in a certain place even if his journey lasts for years.[2]

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[1] Ibn <u>H</u>ajar, *Fat<u>h</u>ul-Bârî*, 2/562.
[2] See *Sunan At-Tirmidhî*, 2/434.

To this effect, it is important to record here what Nâfi` said that Ibn `Umar, may Allah be pleased with him, resided in Azerbaijan for six months during which he performed the four-*rak`ah* prayers in twos when snow had kept him from entering his destination. Nâfi` also mentioned that Anas Ibn Mâlik, may Allah be pleased with him, resided in Ash-Shâm[1] for two years during which he performed prayer as a traveler.[2]

Shortening of prayer: allowance (*rukhsah*) or obligation (*`azîmah*)?

According to Ash-Shâfi`î and Ahmad, the traveler's shortening prayer is an allowance (*rukhsah*), in the sense that the traveler is allowed to choose whether to shorten prayer or to perform it in full. This opinion is known to have been adopted by Mâlik as well.

The proponents of this view quote the following verse as proof:

﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلَاةِ﴾

﴿*... there is no sin on you if you shorten your prayer...*﴾

(Qur'ân: 4: 101)

They say that the context of this verse indicates that shortening of prayer is an allowance by virtue of which the Muslim has the right to choose whether to do the shortening mentioned in the verse or not, simply because "there is no sin" on him if he does it.

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[1] The region now covering Palestine, Jordan, Lebanon and Syria.
[2] *Al-Mughnî*, 3/153.

They also quote the narration reading that Ya`lâ Ibn Umayyah said that he said to `Umar Ibnul-Khattâb, may Allah be pleased with him, "People shorten prayer nowadays, though it is only that Allah, Glorified and Exalted be He, says, ﴿*...there is no sin on you if you shorten your prayer if you fear that the disbelievers may attack you...*﴾ (Qur'ân: 4: 101) There is no such (fear) nowadays (so why should they shorten it?)" `Umar said, "I wondered about what you have wondered about so I mentioned that to the Messenger of Allah (PBUH) and he said, *'(It is) an act of charity that Allah has granted you, so accept His charity.'*"[1] This indicates that shortening of prayer is an allowance and not an obligation (*`azîmah*), and that is why some of the Companions of the Prophet (PBUH) would shorten prayer and some of them would perform it in full.

However, Abû Hanîfah maintains that shortening of prayer is an obligation (*`azîmah*). Therefore, a traveler must shorten prayer and it is not permissible for him to perform it in full because an obligatory (four-*rak`ah*) prayer on the part of a traveler is to be performed as two. To prove his view Abû Hanîfah has quoted what has been narrated by Al-Bukhârî on the authority of `Â'ishah, who said,

> "In the beginning, prayer was prescribed as consisting of two *rak`ahs*, then that was admitted concerning the prayer on journeys while the prayer performed in residence was to be offered in full."

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[1] Narrated by Muslim.

Abû Hanîfah has moreover quoted another narration of Al-Bukhârî on the authority of Ibn `Umar, who said,

> "I accompanied the Messenger of Allah (PBUH) on journeys and he would not perform more than two *rak`ahs*, and the same was the case with Abû Bakr, `Umar, and `Uthmân, may Allah be pleased with them."

A third narration that Abû Hanîfah has quoted is that of An-Nasâ'î on the authority of `Umar Ibnul-Khattâb, who said,

> "The prayer during journey is to be performed in two *rak`ahs* without shortening, as mentioned on the tongue of your Prophet (PBUH)."

"Without shortening" means that the "obligatory" number of these prayers is "two" for each.

To settle this matter, it is "better" for a traveler to shorten prayer because the Prophet (PBUH) used to do that on journeys and so did most of his Companions, may Allah be pleased with them.

Combination of Prayers on Journeys

The *Sharî`ah* allows a pilgrim, while staying on the mountain of `Arafah, to combine the *Zuhr* and the *`Asr* prayers as advancement combination or *jam` taqdîm*[1], and to delay the *Maghrib* Prayer until he reaches Muzdalifah where he combines it with the

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[1] *Jam` taqdîm* is to perform the two prayers during the time of the first of them, i.e., to perform the *Zuhr* and the *`Asr* prayers during the time of the *Zuhr* Prayer or to perform the *Maghrib* and the *`Ishâ'* prayers during the time of the *Maghrib* Prayer.

`Ishâ'* Prayer as delay combination or *jam` ta'khîr[1]. The wisdom behind this combination of each pair of prayers is to allow the pilgrim to have more time in which he can invoke Allah on such an outstanding occasion and during such a marvelous stay on the mountain of `Arafah. This *Hajj*-oriented combination is agreed upon by all *faqîhs* because the Prophet (PBUH) commanded it, and it is a combination related to the rituals of *Hajj*.

As for the combination of prayers during journeys, there are two opinions in this regard:

The first view is that it is **permissible** to combine the *Zuhr* and the *`Asr* prayers and the *Maghrib* and the *`Ishâ'* prayers; either as advancement combination or *jam` taqdîm* by performing the *Zuhr* Prayer then the *`Asr* Prayer for instance during the time of the *Zuhr* Prayer or as delay combination or *jam` ta'khîr* by performing both prayers during the time of the *`Asr* Prayer. This view is adopted by Ahmad and Ash-Shâfi`î who have quoted certain texts from the *Sunnah* to prove their opinion, as follows:

It has been narrated by Al-Bukhârî on the authority of Ibn `Abbâs, who said,

> "The Messenger of Allah (PBUH) used to combine the *Zuhr* and the *`Asr* prayers if he was on a journey, and he would combine the *Maghrib* and the *`Ishâ'* prayers (as well)."

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[1] This *jam` ta'khîr* or delay combination is the opposite of *jam` taqdîm* or advancement combination, e.g., to perform the *Maghrib* and the *`Ishâ'* prayers during the time of the *`Ishâ'* Prayer.

It has also been narrated on the authority of Anas Ibn Mâlik, may Allah be pleased with him, who said,

> "The Prophet (PBUH) would combine the *Maghrib* and the *`Ishâ'* prayers while traveling."[1]

Moreover, it has been narrated on the authority of `Alî Ibn Husayn that whenever the Messenger of Allah (PBUH) wanted to travel throughout the daytime he would combine the *Zuhr* and the *`Asr* prayers, and whenever he wanted to travel throughout the night he would combine the *Maghrib* and the *`Ishâ'* prayers.[2]

The second view concerning combination of prayers on journeys is that it is **not permissible** to do so because this combination is permissible only on the mountain of `Arafah and in Muzdalifah as related to the rituals of *Hajj*. This view is adopted by Abû Hanîfah and others who have their own bodies of proof, as follows:

First of all, they prove their opinion with the *shar`î* rule ordaining that it is obligatory to perform prayers at certain defined times because Almighty Allah says,

﴿إِنَّ الصَّلاَةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَاباً مَّوْقُوتاً﴾

﴿*...Verily, prayer is enjoined on the believers at fixed hours.*﴾

(Qur'ân: 4: 103)

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[1] Narrated by Al-Bukhârî and Muslim.
[2] Narrated by Mâlik.

This means that each prayer is to be performed at a fixed time and it is not permissible for anyone to perform it before or after its stated time.

They also quote what has been narrated by Al-Bukhârî and Muslim on the authority of Ibn Mas`ûd, who said,

> "I never saw the Messenger of Allah (PBUH) performing prayer beyond its stated time except for two prayers: he combined the *Maghrib* and the *`Ishâ'* prayers in Jam` (i.e., Muzdalifah), and he performed the *Fajr* Prayer on that day before its time."

By "before its time" he meant that the Prophet (PBUH) performed the *Fajr* Prayer, especially on that day, exactly at the beginning of its due time as the people were assembled in Muzdalifah, and not some time "after the beginning" of its time as he used to do on other days when he would not be in a state of travel.

The proponents of the non-permissibility of combining prayers on journeys have moreover quoted the narration of Muslim on the authority of Abû Qatâdah that the Messenger of Allah (PBUH) said,

> *"There is no negligence in sleep, as negligence is only in wakefulness (when) a person delays a prayer until the time of another prayer has become due."*[1]

In addition to the two opinions above, there is also the view which is known to have been adopted by Mâlik, and it is that the combination of prayers

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[1] Narrated by Muslim.

is special for a traveler who is in a hurry during his journey.

To settle this difference of opinions, it would be said that the view of Ash-Shâfi`î and Ahmad, that it is permissible to combine prayers on journey, is easier for Muslims and has been backed by clearer and more evident proofs. This is because the *hadîths* quoted to support this view are mentioned in the Two *Sahîhs* of Al-Bukhârî and Muslim and they reflect what the Prophet (PBUH) and his Companions, may Allah be pleased with them, used to do on their journeys. At least we may remember the narration stating that whenever Ibn `Umar, may Allah be pleased with him, was in a hurry while traveling he would combine the *Maghrib* and the *`Ishâ'* prayers, and he would say that whenever the Messenger of Allah (PBUH) was in a hurry while traveling he would combine them.[1]

On the other hand, the view adopted by Abû Hanîfah secures more carefulness and caution for the Muslim concerning his prayer. Yet still, traveling in its own right is one of the *shar`î* excuses because of which the Muslim is allowed to break his fast, so there is no blame if he combines prayers for the same reason of being on a journey, especially combination of prayers is easier than the mere shortening of them. Additionally, combination of prayers is better and easier for those who travel by airplane where they may not be able to perform prayers at their stated times. In this case, a traveler can "intend" to combine prayers as delay combination so that he may not be

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[1] Narrated by Muslim.

blamed for neglecting performing prayers on time. This is unlike advancement combination, for it is better for a traveler not to do it. And, Allah knows best.

The conditions of combination of prayers

The *faqîh*s who adopt the view that it is permissible to combine prayers on a journey have stipulated that a traveler who wants to combine prayers must do the following:

1. He must "intend" the combination in question, by intending that he would combine such and such two prayers determining whether it is advancement combination or delay combination. He must do that to save himself from the sin of performing prayer before or after its due time.

2. He must perform the *Zuhr* Prayer before the *`Asr* Prayer and the *Maghrib* Prayer before the *`Ishâ'* Prayer, because the Prophet (PBUH) used to do that. Whenever he was traveling and wanted to combine prayers, he would perform the *Zuhr* Prayer then pronounce *iqâmah* and perform the *`Asr* Prayer right after that, and he would do that for combining the *Maghrib* and the *`Ishâ'* prayers, as has been narrated about him by Al-Bukhârî and Muslim.

3. He must not perform any voluntary prayers between the two prayers he wants to combine, because it has been narrated that `Abdullâh Ibn `Umar, may Allah be pleased with him, said,

> "Whenever the Prophet (PBUH) was in a hurry, he used to delay the *Maghrib* Prayer and then perform it as three (*rak`ah*s) and perform *taslîm* (salutation after prayer),

> and after waiting for a short while *iqâmah* would to be pronounced for the *`Ishâ'* Prayer which he would perform as two (*rak`ah*s) then perform *taslîm*. And he would never perform any optional prayer until the middle of the night (when he used to perform *tahajjud* or night voluntary prayer)."[1]

These are the basic points as far as prayer on journeys is concerned.

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[1] Narrated by Al-Bukhârî.

The *Jumu`ah* (Friday) Prayer

The Prescription of the *Jumu`ah* Prayer

Almighty Allah has prescribed five prayers to be performed by the Muslim every day and night. However, the Muslim may not perform any of these prayers in congregation in the mosque due to some worldly affair that may distract him from doing that. That is why Almighty Allah has prescribed the *Jumu`ah* Prayer to be performed every week only for one time in which the Muslim listens to Allah's words and the *hadîth*s of the Prophet (PBUH) through the sermon (*khutbah*) that is to be delivered on this occasion. This performance of the *Jumu`ah* Prayer provides the Muslim with more faith in Allah and the principles of the religion and helps him to come together with his Muslim brothers in such a blessed assembly where Muslims can meet and see one another on a regular basis. Moreover, on this unique occasion the Muslim can learn the special morals and proprieties of assembling, such as greeting his Muslim brothers and showing respect and cheerfulness to them. This is apt to strengthen their relations and help them live together as one united, safe, and secure community.

It is for all these reasons that Almighty Allah has legislated the *Jumu`ah* Prayer and commanded Muslims to hasten to perform it on time.

The legislation of the *Jumu`ah* Prayer is authentic and confirmed according to the texts of the Qur'ân and the *Sunnah*. As for the Qur'ân, Almighty Allah explicitly orders,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ﴾

﴿*O you who believe (Muslims)! When the call is proclaimed for the prayer on the day of Friday (Jumu`ah Prayer), come to the remembrance of Allah and leave off business (and every other thing)...*﴾

(Qur'ân: 62: 9)

This divine command confirms the obligation of the *Jumu`ah* Prayer, which has also been authentically proven through the *Sunnah*, as follows:

1. It has been narrated that the Prophet (PBUH) said,

> *"He who performs ablution well then comes for the Jumu`ah (Prayer) and listens (to the sermon) maintaining silence, his sins between that (time) and the next Friday will be forgiven, and (even) of three days in addition (to that)."*[1]

2. The Prophet (PBUH) said about people who are absent from attending the *Jumu`ah* Prayer,

> *"I am about to command a man to lead the people in prayer then burn the houses of those people who do not join the Jumu`ah (Prayer) on them."*[2]

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[1] Narrated by Muslim.

[2] Narrated by Muslim.

3. The Prophet (PBUH) said,

> *"Whoever does not attend three (occurrences of the) Jumu`ah (Prayer) out of negligence, Allah will set a seal upon his heart,"*[1]

meaning that Allah will set upon his heart a seal because of which nothing good will reach it.

4. The Messenger of Allah (PBUH) moreover said,

> *"(Behold!) Either certain people stop neglecting to attend the Jumu`ah (Prayer) or else a seal will be set upon their hearts then they will be of those who are neglectful."*[2]

These *hadîths* contain so much warning against neglecting the *Jumu`ah* Prayer to such an extent that clearly indicates how important and significant this prayer is in Islam, and that it is one of the obligations that Allah has prescribed upon Muslims. This also shows that the Muslim must not deal with this prayer as something trivial so that he may not incur Allah's punishment which is represented by a seal that will be set upon his heart and thus it will prevent good from reaching it. How truthful are the words of Allah:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ۞ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ﴾

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[1] Narrated by Abû Dâwûd and An-Nasâ'î.
[2] Narrated by Muslim and An-Nasâ'î.

﴾O you who believe (Muslims)! When the call is proclaimed for the prayer on the day of Friday (Jumu`ah Prayer), come to the remembrance of Allah and leave off business (and every other thing). That is better for you if you did but know! Then when the (Jumu`ah) prayer is finished, you may disperse through the land, and seek the Bounty of Allah (by working, etc.), and remember Allah much, that you may be successful.﴿

(Qur'ân: 62: 9-10)

The Conditions Obligating the *Jumu`ah* Prayer

The *Jumu`ah* Prayer is not a must upon every Muslim, for it is only obligatory only on whoever meets the following conditions:

1. Freedom.
2. Masculinity.
3. Puberty.
4. Not being in a state of travel.
5. Not being in a state of illness.

These five conditions must be met so that the Muslim can be legally asked to obligatorily attend the *Jumu`ah* Prayer. This is because the Messenger of Allah (PBUH) said,

"The Jumu`ah (Prayer) is a right (of Allah) that is obligatory upon every Muslim (to perform) in congregation, except for four

(people): a possessed slave, a woman, a boy, or a sick person."[1]

Freedom is one of the conditions which obligate the *Jumu`ah* Prayer, and so a slave is not legally asked to perform it because he is always busy serving his master. Almighty Allah has given priority to the right of the master to the service of his slave as a sign of consideration for his interests. By the same token, a woman is not legally asked to perform the *Jumu`ah* Prayer because she is always busy taking care of her husband and children and undertaking the affairs of her house as a whole. Puberty however is a condition for the obligation of all the obligatory acts of worship including the *Jumu`ah* Prayer, simply because a person under the age of puberty does not have the mentality that is sufficient for dealing with such legal responsibilities as properly as mature people would do. A traveler and a sick person are not asked to perform the *Jumu`ah* Prayer because of the existence of these two *shar`î* excuses, namely, traveling and illness. During the Farewell Pilgrimage, when the Prophet (PBUH) was on the mountain of `Arafah on Friday, he did not perform the *Jumu`ah* Prayer, yet he combined the *Zuhr* and the *`Asr* prayers as *jam` taqdîm* or advancement combination. The Rightly-guided Caliphs, Abû Bakr, `Umar, `Uthmân, and `Alî acted in the same way when they performed *Hajj* after him (PBUH). This proves that the *Jumu`ah* Prayer is not obligatory on a traveler.

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[1] Narrated by Abû Dâwûd.

The Time of the *Jumu`ah* Prayer

The time of the *Jumu`ah* Prayer starts exactly when the time of the *Zuhr* Prayer becomes due, that is, when the sun declines from the center of the sky toward sunset or, in other words, when the sun passes the meridian. This means that the time of the *Zuhr* Prayer is the same of the *Jumu`ah* Prayer, because it has been narrated on the authority of Anas, may Allah be pleased with him, that the Prophet (PBUH) used to perform the *Jumu`ah* Prayer when the sun (started to) decline (toward sunset).[1]

The time of the *Jumu`ah* Prayer remains due until the time of the *`Asr* Prayer, yet it is better to perform it at the beginning of its due time unless it is too hot for then it becomes legally desirable to delay it for some time until the heat becomes less intense. It has been narrated that Anas, may Allah be pleased with him, said,

> "The Prophet (PBUH) used to perform prayer earlier (i.e., at the beginning of its time) if it was very cold; and if it was very hot he used to delay the prayer, that is the *Jumu`ah* Prayer."

It has also been narrated by Al-Bukhârî and Muslim on the authority of Salamah Ibnul-Akwa` who said,

> "We used to perform the *Jumu`ah* Prayer with the Messenger of Allah (PBUH) when the sun passed the meridian and we would

[1] Narrated by Al-Bukhârî.

then return (trying to) seek the afternoon shade (for protecting themselves against the heat of the sun)."

The Minimum Number of the Performers of the *Jumu`ah* Prayer

First of all, the Arabic word "*jumu`ah*" is derived from "*jamâ`ah*" which means "gathering" because people "gather" to perform the *Jumu`ah* Prayer together in congregation. Accordingly, this prayer cannot be performed by one or two persons, for it must be performed by a number of people or else it will not be performed validly.

Faqîhs have differed concerning the valid minimum of the number with which a group of people can perform the *Jumu`ah* Prayer together. The views of *faqîhs* in this regard can be summarized as follows:

1. The Shâfi`îs and the Hanbalîs maintain that the least number with which the *Jumu`ah* Prayer can be performed is forty. They prove their opinion with the narration of Abû Dâwûd on the authority of Ka`b Ibn Mâlik who said, "The first person who led us in the *Jumu`ah* Prayer was As`ad Ibn Zurârah in the Harrah[1] of Banû Bayâdah." Ka`b was asked how many people they were then and he said they were forty.[2]

2. The Hanafîs stipulate that there must be at least three people in addition to the *imâm*, that is to say four people, for the *Jumu`ah* Prayer to be valid. This is, they say, because there must be a *jam`*

[1] Harrah is a land of black stones.
[2] Narrated by Abû Dâwûd.

(gathering) for the "*Jumu`ah*" prayer, and the least number of a *jam`* is three. They stipulate that these three must be other than the *imâm* because Almighty Allah says,

﴿يَـا أَيُّهَـا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ﴾

﴿O you who believe (Muslims)! When the call is proclaimed for the prayer on the day of Friday (Jumu`ah Prayer), come to the remembrance of Allah...﴾

(Qur'ân: 62: 9)

This requires that there must be someone to "call" for the prayer, at least one person to "remember" Allah, and at least one person to "come". Moreover, the Arabic word "*is`aw*" (translated as "come" in the quotation) is used for addressing others in the plural and according to the Arabic language in which the verse was revealed the minimum of the plural is three. By counting these three persons along with the *imâm* of the *Jumu`ah* Prayer, the least number becomes four. Therefore, no *Jumu`ah* Prayer is to be performed validly by less than four people.

3. The Mâlikîs view that there is no "specific" number of people who are to perform the *Jumu`ah* Prayer yet it must be (at least the number of) a group of people who can reside at a village and undertake mutual selling and buying. This means that the *Jumu`ah* Prayer is not to be performed only by three or four people or by any number of the kind.

4. There is a fourth view attributed to some of the early Muslims (Salaf), and it goes that at least twelve

people can perform the *Jumu`ah* Prayer. They prove their opinion with a narration of Al-Bayhaqî which reads that when the Prophet (PBUH) sent Mus`ab Ibn `Umayr, may Allah be pleased with him, to Medina, he led them (the people who were with him) in the *Jumu`ah* Prayer, and they were twelve men.[1] They also prove their view with a narration of Al-Bukhârî on the authority of Jâbir Ibn `Abdullâh who said,

> "While we were performing (the *Jumu`ah*) prayer with the Prophet (PBUH), some camels loaded with food arrived. The people diverted their attention toward the camels (and left the mosque), and only twelve persons remained with the Prophet (PBUH). So, this verse was revealed, ﴿*And when they see some merchandise or some amusement they disperse headlong to it, and leave you (Muhammad) standing (while delivering the Jumu`ah's religious talk)…*﴾ (Qur'ân: 62: 11)"[2]

This is a review of *faqîhs*' views concerning the valid minimum of the number of people who are to perform the *Jumu`ah* Prayer. However, to settle this difference of opinion, it would be said that the verse

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[1] See *Sunan Al-Bayhaqî*, 3/179.

[2] Narrated by Al-Bukhârî. It is worth mentioning here that no one should think that the people left the Prophet (PBUH) while he was leading them in prayer, as he was then delivering the sermon of the *Jumu`ah*, especially with the fact that before that incident the Prophet (PBUH) used to perform the *Jumu`ah* Prayer first then deliver the sermon, yet after that incident he ordered that the prayer is to be performed after the sermon. This notice is not to let anyone think that the honorable Companions of the Prophet (PBUH) left him while leading them in the prayer, for that was impossible.

dealing with the prescription of the *Jumu`ah* Prayer does not specify a certain number of people who are to perform this prayer, nor does the *Sunnah* explicitly mention any specific number in this concern as an obligation. Consequently, if a number of people gather to perform the *Jumu`ah* Prayer, this will be valid whether they are forty, ten, or four along with the *imâm* or not. And, Allah knows best.

The *Khutbah* (Sermon) of the *Jumu`ah*

Faqîhs unanimously agree that there must be a *khutbah* or religious sermon for the *Jumu`ah* to be valid, and this view is adopted by the Four *Imâms*. This is because the Prophet (PBUH) never neglected the *khutbah* under any circumstances, and also because Almighty Allah says concerning the *Jumu`ah*, ﴿*...come to the remembrance of Allah...*﴾ (Qur'ân:62:9) "Remembrance" here is meant for the *khutbah* because it includes items of preaching and reminds Muslims of Allah's ordinances and forbiddances. Besides, it is the objective of the Muslims' gathering on this occasion in addition to the prayer itself.

`Umar Ibnul-Khattâb, may Allah be pleased with him, said, "The (*Jumu`ah*) prayer has been shortened only for the sake of the *khutbah*."[1] He meant that the *Jumu`ah* Prayer is performed at the time of and instead of the *Zuhr* Prayer, which consists of four *rak`ahs*, so the *Jumu`ah* Prayer was prescribed as comprising two *rak`ahs* because of the *khutbah*.

[1] Narrated by Ibn Abû Shaybah.

The *khutbah* of the *Jumu`ah* must contain items of preaching and guidance and not only items of praising Allah and invoking blessings on Prophet Muhammad (PBUH), for a *khutbah* with these items of praise and invocation only is not the religious *khutbah* which is meant for this occasion of the *Jumu`ah*. However, it is permissible to start the *khutbah* with such items of praise then preach the Muslims.

Another important matter which is directly related to the *khutbah* of the *Jumu`ah*, is that it must not be prolonged so that it may not be a difficult act of worship for the Muslims attending it. This is because there could be among them some who are sick and old and some who have their own affairs which they must attend to soon. It has been narrated by Muslim on the authority of Jâbir Ibn Salamah who said, "I used to perform prayers with the Messenger of Allah (PBUH), and his (performance of) prayer was moderate and so was his *khutbah*."[1] By "moderate" he meant that the Prophet's *khutbah* was neither long to the extent that caused boredom nor short to the extent that would make it deficient.

Another narration of Muslim reads that Abû Wâ'il said,

> "Once `Ammâr delivered to us the sermon (of the *Jumu`ah*) and it was short and eloquent. When he descended (from the pulpit) we said to him, 'You have delivered a short yet eloquent sermon, but we wished that you prolonged (it a little bit).' He said, 'I heard the Messenger of Allah (PBUH) say, '*A man's*

[1] Narrated by Muslim and At-Tirmidhî.

prolongation of prayer and shortening of sermon is a sign of his understanding (of the religion). So, prolong the prayer and shorten the sermon, for there is charm (in precise) expression.'"

As a matter of fact, though the sermons delivered by the Prophet (PBUH) were not long, they were eloquent and expressive indeed. To illustrate this, it has been narrated by Muslim on the authority of Jâbir Ibn `Abdullâh who said,

> "Whenever the Messenger of Allah (PBUH) delivered a sermon, his eyes would become red, his voice would rise, and his anger would increase to the extent that he would be like one giving a warning against the enemy and saying, '(The enemy has made) a morning attack on you and (will do that) in the evening too!' And he would say, *'The Last Hour and I have been sent like these two,'* and he would join his forefinger and his middle finger. He would further say, *'The best of speech is embodied in the Book of Allah, and the best of guidance is the guidance given by Muhammad. And the most evil affairs are their innovations; and every innovation (in the religion) is error.'* He (PBUH) would moreover say, *'I am nearer to a Muslim (even) than his own self. Whoever leaves behind property it will go to his family and whoever dies under debt or leaves children (helpless) the responsibility (of paying his debt and taking care of his children) lies upon me.'"*

Another important aspect related to the *khutbah* of the *Jumu`ah* is that it is desirable that the *khatîb* (the *imâm* who delivers the sermon) sits for a short while during it and this makes it in the form of two connected sermons. This is what the Messenger of Allah (PBUH) used to do.

It has been narrated by Muslim on the authority of Jâbir Ibn Samurah, may Allah be pleased with him, that the Messenger of Allah (PBUH) used to deliver the (*Jumu`ah*) sermon standing then he would sit (for a while) then stand again to resume the sermon. The narrator added, "Therefore, whoever tells you that he Prophet (PBUH) used to deliver the sermon sitting, is a liar for sure, for, by Allah, I performed with him more than two thousand prayers."

Also, it has been narrated by the Al-Bukhârî that the Prophet (PBUH) used to deliver two sermons (for the *Jumu`ah*) and he would sit between them.

Some *faqîh*s have estimated the duration of this sitting between the two sermons to be as long as the time during which the chapter of Al-Ikhlâs (Qur'ân: 112) can be recited. This chapter consists only of fifteen words in Arabic.

Yet still, it may be important to mention here that some *faqîh*s maintain that it is a stipulation for the validity of the *khutbah* of the *Jumu`ah* that it consists of two parts, that is to say it must be two sermons with the sitting required between them. This view is adopted by Ahmad, yet the majority of *faqîh*s view that it is "permissible" that the *Jumu`ah* has one sermon but it is "better" to deliver two sermons.

The Excellence of the *Jumu`ah* Prayer and the Virtue of Going for It Early

Friday is one of the best days, as the Prophet (PBUH) said,

> *"Verily, Friday is one of the best of your days. On it Adam was created, on it he passed away, and on it (the trumpet) will be blown and (all humans) will swoon away (i.e., die right before Resurrection). Therefore, invoke blessings on me much on it, for verily your invoking blessings on me will be shown to me."*

Those listening said, "O Messenger of Allah! How will our invoking blessings on you be shown to you when you will have deteriorated (after death)?" He Prophet (PBUH) replied, *"Verily, Allah has made it forbidden for the earth to eat the bodies of Prophets."*[1]

Furthermore, it has been narrated on the authority of Abû Hurayrah, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

> *"It was Friday from which Allah diverted those who were before us. For Jews (the day set aside for prayer) was Saturday, and for Christians it was Sunday. And Allah turned toward us and guided us to Friday (as the day of prayer) for us. In fact, He (Allah) made Friday, Saturday, and Sunday (as days of prayer). (According to) this order, they (Jews and Christians) will come after us on the Day of Resurrection. We are the last of (the nations) among the inhabitants*

[1] Narrated by Abû Dâwûd and An-Nasâ'î.

of worldly life and the first (among creatures) to be judged on the Day of Resurrection."[1]

It is legally desirable for the Muslim to take a bath and go out early for attending the *Jumu`ah* Prayer because this early going brings him a great reward. It has been narrated that the Prophet (PBUH) said,

> *"Any person who takes a bath on Friday like the bath of janâbah and then goes for the prayer (in the first hour, i.e., early), it is as if he had sacrificed a camel (in Allah's Cause); and whoever goes in the second hour, it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if he goes in the fourth hour, then it is as if he had sacrificed a hen; and whoever goes in the fifth hour, then it is as if he had offered an egg. When the imâm comes out (i.e., starts delivering the khuṯbah), the angels present themselves to listen to the khuṯbah."*[2]

In addition to this, on Friday there is an hour (i.e., a special opportune time) during which Allah responds to invocations, as the Prophet (PBUH) said,

> *"There is an hour on Friday and if a Muslim gets it while performing prayer and asks something from Allah, then Allah will definitely meet his demand."*

And he (PBUH) pointed out the shortness of that time with his hands.[3]

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[1] Narrated by Muslim.
[2] Narrated by Al-Bukhârî and Muslim.
[3] Narrated by Al-Bukhârî and Muslim.

The Prayer of the Two Islamic Feasts

The Prescription of the Prayer of the Two Feasts

The Two Islamic feasts or *`îd*s are *`Îdul-Fitr* (Fast-breaking Day) and *`Îdul-Adhâ* (Sacrifice Day). These are from among the Islamic feasts and celebrations that Allah has prescribed for Muslims as a way of honoring and rewarding them for showing obedience to Him and submitting to His ordinances. This is because each of the two feasts is connected to a specially great act of worship in Islam: *`Îdul-Fitr* comes after the end of Ramadân during which Muslims observe fasting for the sake of Allah as an obligation which represents one of the five pillars of Islam, and *`Îdul-Adhâ* comes on the occasion of *Hajj*, which is the fifth pillar of Islam. Thus, Islamic feasts are so much attached to religious obligations and are not like national celebrations and feasts. In a word, they are legislated by Allah and not by humans.

It has been narrated that Anas Ibn Mâlik, may Allah be pleased with him, said,

> "The Messenger of Allah (PBUH) came to Medina when they (the people there) had two days on which they used to play (and amuse themselves). He said, '*What are these two days?*' They said, 'We used to play (and

amuse ourselves) on them during the pre-Islamic period of ignorance.' Thereupon the Messenger of Allah (PBUH) said, *'Verily, Allah has replaced them for you with two (days which are) better than them: the Day of Sacrifice and the Day of Fast-breaking.'"*[1]

The `*Îd* (Feast) Prayer as an Act of Worship

The `*Îd* Prayer is a *sunnah mu'akkadah* or an affirmed act of the *Sunnah* according to Ash-Shâfi`î and Mâlik yet Abû Hanîfah maintains that it is a *wâjib `aynî* or an individual obligation – that is an obligation that is to be fulfilled by each Muslim individually – and no Muslim is exempted from doing it unless when being sick or on a journey.

Moreover and important still, the `*Îd* Prayer is one of the religious rituals which, if neglected by the people of a town, the ruler must fight them for that, as stated by *faqîhs*. It has been authenticated through continuous chains of transmission (*tawâtur*) that the Messenger of Allah (PBUH) used to perform the `*Îd* Prayer on both the Day of Fast-breaking and the Day of Sacrifice. Of course, the Prophet (PBUH) is the best example for Muslims to follow.

It has been narrated that Ibn `Abbâs, may Allah be pleased with him, said,

> "I witnessed the prayer of `*Îdul-Fitr* with the Prophet (PBUH), Abû Bakr, and `Umar, and they all used to perform it before the sermon (required for this occasion)."[2]

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[1] Narrated by Abû Dâwûd and An-Nasâ'î.
[2] Narrated by Muslim.

It has also been narrated that Jâbir Ibn `Abdullâh, may Allah be pleased with him, said,

> "I witnessed prayer with the Messenger of Allah (PBUH) on the day of *`îd*. He commenced with prayer before the sermon without *adhân* and *iqâmah*. After that he stood up leaning on Bilâl and commanded (the people there) to fear Allah and exhorted them on obedience to Him. He preached the people and admonished them then walked on until he came to the women and preached them and admonished them..."

to the end of the *hadîth*.[1]

Those Who Are Legally Asked to Perform the *`Îd* Prayer

The *`Îd* Prayer is to be performed by those who meet the conditions stipulated for the *Jumu`ah* Prayer, namely, freedom, puberty, masculinity, and not being sick or on journey. You may refer to the details of these conditions in their place in this book.

Nevertheless, in spite of the fact that women are not originally asked to attend the *`Îd* Prayer with the same confirmation with which men are asked to attend it, the Messenger of Allah (PBUH) allowed them to attend this prayer so that they can witness the great assembly of Muslims on such a special day of Islamic celebration. This is because with such a gathering, Muslims, male and female, can feel the

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[1] Narrated by Al-Bukhârî and Muslim.

greatness of the religion of Islam and this is apt to affect their feelings positively. This is in addition to the great good they can obtain by virtue of invoking Allah for one another as well as for all Muslims throughout the earth on such occasions. For these reasons, men, women, children, and even menstruating women are encouraged to attend these Islamic gatherings which inspire to their souls the glory and unity of Islam and Muslims. After all, on these days they are guests of Allah the Most Generous. It is due to all these things that it is prohibited that they observe fasting on the two days of *`îd*.

The Time of the *`Îd* Prayer

The time of the *`Îd* Prayer starts about twenty minutes after sunrise and lasts until about twenty minutes before noon, and thus it is similar to the time of the *Duhâ* (Forenoon) Prayer. It has been narrated that the Prophet (PBUH) used to perform the *`Îd* Prayer when the sun was (as high as) one spear or two spears (after sunrise). Ash-Shawkânî has stated that this is the best *hadîth* that has been narrated with regard to the definition of the time of the *`Îd* Prayer. The time of this prayer starts at this very time "after" sunrise because it is prohibited to perform any prayer at the time when the sun is rising in order to not be like the worshipers of the sun. It has been narrated on the authority of `Uqbah Ibn `Âmir, may Allah be pleased with him, who said,

> "The Messenger of Allah (PBUH) forbade us to perform prayer or bury our dead people at three times: when the sun begins to rise

until it is fully up, when the sun is at its height at midday until it passes over the meridian, and when the sun draws near to setting until it sets."[1]

It has also been narrated on the authority of Ibn `Umar, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

> *"Let no one of you wait and perform prayer when the sun rises or when it sets, because it rises between the two horns of the devil."*[2]

How to Perform the `*Îd* Prayer

The `*Îd* Prayer consists of two *rak`ah*s yet it has special acts of *takbîr* and there is a *khutbah* or sermon to be delivered after it. This can be summarized in the following lines in a way that gathers all the considerable opinions in this connection together.

A performer of the `*Îd* Prayer starts by reciting the first *takbîrah*, which is to say "*Allâhu akbar* (Allah is the Greatest)," and this first *takbîrah is called takbîratul-ihrâm.* After that he recites the invocation of *istiftâh*, that is, the invocation with which prayer is commenced after the first *takbîrah* and before recitation of Al-Fâtihah. In this invocation he can say, "*Glory be to You, O Allah, and to You be (all) Praise, and Blessed is Your Name, and Exalted is Your Majesty, and there is no god but You,*"[3] or any other invocation in this regard.

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[1] Narrated by Muslim.

[2] Narrated by Muslim.

[3] Narrated by Abû Dâwûd and At-Tirmidhî.

After that he recites *takbîr* with the words "*Allâhu akbar*" seven times according to Ash-Shâfi`î and Ahmad and three times according to Abû Hanîfah and Ath-Thawrî, raising his hands with every *takbîrah*. Then he seeks refuge with Allah from Satan, normally by saying, "*A`ûdhu billâhi min-ash-shaytânir-rajîm* (I seek refuge with Allah from Satan, the expelled [from His Mercy])." Then he recites Al-Fâtihah and a chapter or some verses from the Qur'ân. According to the *Sunnah* of the Prophet (PBUH), it is recommended for him to recite the chapter of Al-A`lâ (Qur'ân: 87) in the first *rak`ah* and the chapter of Al-Ghâshiyah (Qur'ân: 88) in the second *rak`ah*, for the Prophet (PBUH) used to do so as narrated on the authority of An-Nu`mân Ibn Bashîr, may Allah be pleased with him.[1]

After that a performer of the *`Îd* Prayer performs the required bowing and prostration yet without specific items of *dhikr*. Then when he stands up for the second *rak`ah* he says five *takbîrahs* before reciting Al-Fâtihah and after saying the *takbîrah* required for standing for the second *rak`ah*.

After that he recites Al-Fâtihah and a chapter (such as the chapter of Al-Ghâshiyah as pinpointed earlier) or some verses from the Qur'ân then completes the second *rak`ah* and sits for *tashahhud* then finishes the prayer with *taslîm*. According to Abû Hanîfah, he is to say the required *takbîrahs* after reciting Al-Fâtihah and the Qur'ânic verses and before bowing.

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[1] Narrated by Ibn Mâjah.

After finishing the prayer the *imâm* delivers two sermons between which he sits for a short while. When delivering the sermon after the prayer of the *`Îdul-Fitr*, the *imâm* should encourage the Muslims to give in charity and work righteousness, and in the sermon of the *`Îdul-Adhâ* prayer he should encourage them to offer sacrifice, explaining for them what they are to do exactly.

Faqîhs have unanimously agreed that the sermon of the *`Îd* Prayer is to be delivered "after" performing the prayer, unlike the *Jumu`ah* sermon which is to be delivered "before" the prayer. It has been narrated that Ibn `Umar, may Allah be pleased with him, said,

> "The Messenger of Allah (PBUH), Abû Bakr, and `Umar used to perform the *`Îd* Prayer before the sermon, then they would deliver the sermon."[1]

The Acts of the *Sunnah* and Proprieties Related to Islamic Feasts

There are a number of acts of the *Sunnah* and proprieties that should be considered on the days of *`îd*, as follows:

1. To say *takbîr* during the days of the feast.

Almighty Allah says in the verse concerning fasting,

﴿وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

[1] Narrated by At-Tirmidhî.

﴾... *(He wants that you) must complete the same number (of days), and that you must magnify Allah (i.e., to say takbîr) for having guided you so that you may be grateful to Him.*﴿

(Qur'ân: 2: 185)

And, the Prophet (PBUH) said,

"Adorn your feasts with takbîr."[1]

On the occasion of *`Îdul-Fitr*, it is desirable to say *takbîr* while walking to the place where the *`Îd* Prayer will be performed. It has been narrated that Nâfi` said,

"Ibn `Umar used to say *takbîr* on the day of feast, (namely) on the Day of Sacrifice and the Day of Fast-breaking, and he would raise his voice while saying *takbîr*."[2]

As for the Day of Sacrifice or *`Îdul-Adhâ*, the Muslim says *takbîr* from the dawn (i.e., the *Fajr* Prayer) of the Day of `Arafah until the afternoon (i.e., the *`Asr* Prayer) of the fourth day of the days of the feast. This is to be done after each obligatory prayer whether the Muslim performs it alone or in congregation. This *takbîr* is an act of the *Sunnah* according to the majority of *faqîhs* yet an obligation according to Abû Hanîfah, because Almighty Allah says,

﴿وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ﴾

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[1] Narrated by At-Tabarânî.

[2] Narrated by Ad-Dâruqutnî and Al-Bayhaqî.

﴾*And remember Allah during the appointed Days...*﴿

(Qur'ân: 2: 203)

The remembrance mentioned in the verse is meant for *takbîr* during the days of *`Îdul-Adhâ*.

The *takbîr* that is to be said in this regard is as follows:

> "*Allâhu akbar, Allâhu akbar. Lâ ilâha illallâh. Allâhu akbar, Allâhu akbar, wa lillâhil-hamd. (Allah is the Greatest, Allah is the Greatest. There is no god but Allah. Allah is the Greatest, Allah is the Greatest, and praise be to Allah).*"

Takbîr is legislated to be said during the days of *`Îdul-Adhâ* in all times because it is a motto of Muslims on this occasion. It is like a national anthem of the Muslim *Ummah* on these days, yet it is much more supreme than that because it is a sacred heavenly anthem which connects the Muslim to his creed.

2. To beautify oneself with clothes during the days of the feast.

It has been narrated that Al-Hasan Ibn `Alî, may Allah be pleased with him, said,

> "The Messenger of Allah (PBUH) commanded us regarding the two feasts that we should wear the best clothes we can get, that we should perfume ourselves with the best perfume we can get, and that we should offer the most precious sacrificial (animal) we can get."[1]

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[1] Narrated by Al-Hâkim in *Al-Mustadrak*.

3. To eat before going to perform the prayer of `*Îdul-Fitr*.

It is desirable to eat some dates before going for the prayer of `*Îdul-Fitr* as a way of hastening to show obedience to Allah. This is because the Muslim is a guest of Allah on this day so he should hasten to take breakfast as a way of showing gratitude to Allah after the fast of Ramadân. However, he should delay eating on the occasion of `*Îdul-Adhâ* in order to eat from his sacrificed animal after performing the `*Îd* Prayer, as the Prophet (PBUH) used to do. It has been narrated that Buraydah Ibn Husayb, may Allah be pleased with him, said,

> "The Prophet (PBUH) would not go out (for the `*Îd* Prayer) on the Day of Fast-breaking until he ate some food, and he would not eat on the Day of Sacrifice until he performed (the `*Îd* Prayer)."[1]

4. To take a different way.

It is an act of the *Sunnah* that the Muslim goes to perform the `*Îd* Prayer taking some way or road then returns using a different way or road so that the two ways may testify for him on the Day of Resurrection and that he may meet different Muslim brothers in his way back and exchange with them greetings and wish for them a merry feast. It has been narrated on the authority of Abû Hurayrah, may Allah be pleased with him, that whenever the Prophet (PBUH) went out for the `*Îd* (Prayer), he would return using a way other than that which he used when he went out.[2]

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[1] Narrated by At-Tirmidhî.
[2] Narrated by At-Tirmidhî.

5. To perform the *`Îd* Prayer without *adhân* and *iqâmah*.

There is neither *adhân* nor *iqâmah* for the *`Îd* Prayer. Instead, someone may call people to perform it by saying, "*As-salâtu jâmi`ah* (Attend prayer in congregation!)" twice. It has been narrated on the authority of Ibn `Abbâs and Jâbir, may Allah be pleased with both of them, that no *adhân* (or *iqâmah*) would be pronounced on the Day of Fast-breaking or on the Day of Sacrifice,[1] i.e., for performing the *`Îd* Prayer.

6. To have innocent and legal fun.

This is one of the characteristics of the Islamic *Sharî`ah*, that is, it helps the Muslim keep up with the spirit of the age in which he lives. And, as the feast is characterized by joy, fun, and amusement both on the part of the old and on the part of the young, male and female, it allows Muslims to amuse themselves on this occasion by having innocent fun, which does not involve any aspect of disobedience to Allah, as a way of celebration on this special occasion of the feast.

It has been narrated that `Â'ishah, may Allah be pleased with her, said,

> "The Messenger of Allah (PBUH) came to my house while two girls were singing beside me the songs of Bu`âth (a story about the war between the two tribes of the Khazraj and the Aws, before Islam). The Prophet (PBUH) lay down and turned his face to the other

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[1] Narrated by Al-Bukhârî and Muslim.

side. Then Abû Bakr came and spoke to me harshly saying, 'Musical instruments of Satan near the Prophet?' The Messenger of Allah (PBUH) turned his face toward him and said, *'Leave them.'*[1] When Abû Bakr became inattentive, I signaled to those girls to go out and they left. It was the day of *`îd*, and the black people were playing with shields and spears; and either I requested the Prophet (PBUH) or he asked me whether I would like to watch the display. I replied in the affirmative. Then the Prophet (PBUH) made me stand behind him and my cheek was touching his cheek and he was saying, *'Carry on! O Banû Arfidah!'* until I got tired. The Prophet (PBUH) asked me, *'Are you satisfied (i.e., Is that sufficient for you)?'* I replied in the affirmative and he told me to leave."[2]

7. To congratulate other Muslims for the feast and show happiness and joy.

Islam generally motivates the Muslim to consider this act of mutual congratulation and showing of

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[1] Our readers should bear in mind that the Prophet (PBUH) asked Abû Bakr to let the girls sing because what they were doing was just chanting of Arabic poetry which the people used to recite and sing on such occasions as feast. Additionally, such chants are not legally forbidden, as they do not contain any word or melody that provoke feelings illegally or loosely, nor are they sung with the help of any of the prohibited musical instruments. And, according to another narration, the Prophet (PBUH) commented that those two girls were not singers, that is, singing was not their profession and they were only expressing their joy and happiness on that occasion. And, Allah knows best.

[2] Narrated by Al-Bukhârî.

joy on all occasions, at least because the Prophet (PBUH) said,

> "... *and your smiling at the face of your (Muslim) brother is an act of charity*..."[1]

In any case, it is more becoming that the Muslim considers this Islamic moral on such occasions as the feast, at least with a smile and words like "Happy feast!" or the words which the Companions used to say to one another when they met on the day of feast: "*Taqabbal allâhu minnâ wa minkum* (May Allah accept [good deeds] from you and from us!)"[2]

This is a synopsis of the *shar`î* rulings concerning the two Islamic feasts and their prayer.

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[1] A part of a *hadîth* narrated by At-Tirmidhî.

[2] See *Fathul-Bârî*, 2/336.

Congregational Prayer

Congregational Prayer is included in many of the already discussed rulings pertaining to Prayer in general. However, in this section, and because this book is supposed to be of simplified *fiqhî* material, we will concentrate on the rulings which pertain to congregational prayer in its own right, especially in the mosque, and with or without the participation of women.

First of all, the performance of obligatory prayers in congregation is a *sunnah mu'akkadah* or an affirmed act of the *Sunnah*. As for performing voluntary prayers in congregation, it is allowed in general regardless of how many people join it.

The Prophet (PBUH) encouraged Muslims to perform prayers in congregation especially in the mosque. To illustrate this, he said, as narrated by Al-Bukhârî on the authority of Abû Hurayrah,

> *"The prayer offered in congregation is twenty-five times more superior (in reward) to the prayer offered alone in one's house or in a business center. (This is) because if a man performs ablution, doing this perfectly, then proceeds to the mosque with the sole intention of performing prayer, then for each step which he takes toward the mosque, Allah raises him a degree in reward and crosses out (i.e., forgives) one sin until he enters the mosque. When he enters the mosque he is*

considered in prayer as long as he is waiting for prayer and the angels keep on asking for Allah's forgiveness for him and they keep on saying, 'O Allah! Be Merciful to him! O Allah! Forgive him!' as long as he keeps on sitting at his place of prayer and does not have hadath (usually by passing wind in this very case)."

On the other hand, the Prophet (PBUH) warned those who neglect performing prayer in the mosque in congregation, saying,

"By Him in Whose Hand my soul is, I was about to order (some Muslims) to collect firewood (fuel) and then order someone to pronounce the adhân for the prayer and then order someone to lead the prayer then I would go from behind and burn the houses of men who did not present themselves for the (obligatory congregational) prayer. By Him in Whose Hand my soul is, if any one of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up (i.e., been present) for the `Ishâ' Prayer."[1]

Now it is time to start dealing with certain rulings related to congregational prayer as many Muslims need to learn more about them.

1. Congregational prayer as performed by women is not obligatory as agreed upon by *faqîh*s.

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[1] Narrated by Al-Bukhârî and Muslim.

Nevertheless, *faqîhs* also agree that they are allowed to do so whether behind a man or behind a woman, for `Â'ishah and Umm *Salâm*ah, may Allah be pleased with both of them, would lead women in prayer, and they would stand amongst them,[1] and not before them. This must be done by a woman who is legally qualified to lead other woman in prayer.

Besides, if women are performing prayer in congregation behind the rows of men, the "worst" rows of women then will be the "first" ones, as declared by the Prophet (PBUH),[2] and vice versa, yet this does not mean that they are not allowed to perform prayer behind men, because Anas, may Allah be pleased with him, narrated that his mother performed prayer at their house behind the Prophet (PBUH).[3]

Also, a woman can perform prayer behind a discerning boy who knows how to lead others in prayer. This is because `Amr Ibn Salamah led his people in prayer when he was six or seven years old, because he was the most versed in the Qur'ân among those he led in the prayer.[4]

2. Who deserves most to lead people in prayer is the most versed in the Qur'ân among them. It has been narrated that the Prophet (PBUH) said,

> *"The one who is most versed in Allah's Book should lead people (in prayer). But if they are equally versed in reciting it, then the one who has most knowledge regarding the*

[1] Narrated by Ad-Dâruquṭnî, Al-Bayhaqî, and others.
[2] Narrated by Muslim and others.
[3] Narrated by Al-Bukhârî, Muslim, and others.
[4] Narrated by Al-Bukhârî and others.

Sunnah; and if they are equal regarding the Sunnah, then the earliest one to emigrate; and if they emigrated at the same time, then the earliest one to embrace Islam. (And behold!) No man is to lead another in prayer where (the latter) has authority, nor (is he allowed) to sit in his place of honor in his house, without his permission."[1]

3. Rows must be straightened because the Prophet (PBUH) said,

"Straighten your rows as the straightening of rows is essential for a perfect and correct prayer."[2]

4. The Muslim should attend congregational prayer from its beginning, because this is better for him. It has been narrated that the Prophet (PBUH) said,

"Whoever performs prayer in congregation for forty days and catches the first takbîr (with the imâm in each), two quittances will be recorded for him: quittance from Hellfire and quittance from hypocrisy."[3]

5. The Muslim must follow up the *imâm*. It has been narrated on the authority of Anas, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

"An imâm (in prayer) is meant for nothing but to be followed. Therefore, if he says

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[1] Narrated by Muslim, At-Tirmidhî, and others.

[2] Narrated by Al-Bukhârî and Muslim.

[3] Narrated by At-Tirmidhî.

takbîr, then say takbîr; if he recites (the Qur'ân), then listen (to the recitation) carefully; and if he says takbîr and bows, then say takbîr and bow, for the imâm should bow before you and raise (his head after bowing) before you: this is for that [1]."[2]

This means that no one should do any act of the prayer before or along with the *imâm*, nor is it permissible for him to wait after him for long before performing the next act, because all this contradicts the principle of "following" him.

6. If the *imâm* does something that you do not adopt, it is not permissible for you to contradict what he does. An example of this is the invocation known as *qunût* in the *Fajr* Prayer.[3]

7. If the *imâm* forgets something in the prayer and prostrates for forgetfulness at the end of the prayer, you must follow him and prostrate for forgetfulness whether you forgot the same thing along with him or not. However, if you forget something behind the *imâm*, you do not have to perform the prostration of forgetfulness.

8. If the *imâm* prostrates for forgetfulness while you have not caught the prayer from the beginning and have one or more *rak`ahs* that you must perform before *taslîm*, you must follow him in the prostration of forgetfulness "only" if he performs it "before" *taslîm*.

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[1] i.e., any movement done by the *imâm* is to be followed by an equivalent movement done by those led by him.

[2] Narrated by Al-Bukhârî and Muslim.

[3] See Ibn Taymiyah, *Fatâwâ*, 22/267.

9. If your *imâm* is performing prayer sitting because of some legal excuse, you are to perform it while standing because you do not have the same excuse, as maintained by the majority of scholars. That was what happened with the Prophet (PBUH) when he led the people in prayer while sitting during his illness after which he passed away.[1]

10. You can perform an obligatory prayer behind an *imâm* who is performing a voluntary one, as Mu`âdh Ibn Jabal, may Allah be pleased with him, used to perform prayer "behind" the Prophet (PBUH) then "lead" his people in (the same) prayer.[2] You can also perform a voluntary prayer behind an *imâm* who is performing an obligatory one if the two prayers are equal as to the number of *rak`ahs*, or if the number of the *rak`ahs* performed by the *imâm* are less than those you are to perform.[3]

11. You can perform an obligatory prayer behind a person who is performing "another" obligatory prayer, if the number of *rak`ahs* is the same in the two prayers or if his *rak`ahs* are less than yours. For example, you may make up for the *Zuhr* Prayer in congregation behind an *imâm* who is performing the *`Asr* Prayer.

12. You can perform a voluntary prayer behind a person who is performing a voluntary prayer as well. This, in other words, means that it is permissible to perform voluntary prayer, especially that which is performed during the night, in congregation.

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[1] Narrated by Al-Bukhârî and Muslim.
[2] Narrated by Al-Bukhârî and Muslim.
[3] See *Sunan An-Nasâ'î*, 2/112.

13. If you join a prayer which is being performed in congregation, join the people performing it by performing the same act they may be performing then; so bow if they are bowing, prostrate if they are prostrating, and so on. The Prophet (PBUH) said,

> *"If any one of you joins prayer while the imâm is doing (a certain) act, act as the imâm is acting."*[1]

14. It is detestable to set a row between columns in a congregational prayer, for the Companions, may Allah be pleased with them, were forbidden to do so during the time of the Prophet (PBUH).[2] Yet, it is permissible for whoever performs prayer alone to do that between columns.

15. The *imâm* should not prolong the prayer. It has been narrated that Abû Mas`ûd said, "A man came and said, 'O Messenger of Allah! I keep away from the Subh (Morning) Prayer only because so and so prolongs the prayer when he leads us in it.'" The narrator said, "I never saw the Messenger of Allah more furious in giving advice than he was at that time. He then said,

> *"Some of you make people dislike (good deeds including prayer). So, whoever among you leads people in prayer should curtail it because among them are the weak, the old, and the needy."*[3]

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[1] Narrated by At-Tirmidhî.
[2] Narrated by Ibn Mâjah and other.
[3] Narrated by Al-Bukhârî.

Also, it has been narrated by At-Tirmidhî that the Prophet (PBUH) said that he heard the cries of a child so he curtailed the prayer lest the child's mother suffer because of that.

16. It is desirable to walk to prayer calmly. The Prophet (PBUH) said,

> *"When the prayer is started, do not run for it but just walk for it calmly and perform (with the imâm) whatever you catch (from it) and complete whatever is missed."*[1]

**17. The *imâm* can prolong the first *rak`ah*.** The Prophet (PBUH) used to recite in each of the first two *rak`ah*s in the *Zuhr* Prayer Al-Fâtihah along with two chapters from the Qur'ân, but he would recite only Al-Fâtihah in the last two *rak`ah*s. Qatâdah said, "And he (PBUH) would sometimes let us hear the verse (he would be reciting), and he would prolong the first *rak`ah* not as long as he would do in the second one."[2] The first *rak`ah* is prolonged so that the people who want to join prayer in congregation can catch it in its beginning.

18. The *imâm* can be *ma'mûm* (i.e., led) after being the one who is leading the prayer, if he is made to lead the prayer instead of the regular *imâm* (of a mosque) then the latter comes during the prayer. This is derived from the following *hadîth*:

It has been narrated on the authority of Sahl Ibn Sa`d, may Allah be pleased with him, that the Messenger of Allah (PBUH) went to establish peace

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[1] Narrated by Al-Bukhârî and Muslim.
[2] Narrated by Al-Bukhârî and Muslim.

among Banû `Amr Ibn `Awf. In the meantime, the time of prayer was due and the *mu'adhdhin* went to Abû Bakr and said, "Will you lead the prayer, so that I may pronounce the *iqâmah*?" Abû Bakr replied in the affirmative and led the prayer. The Messenger of Allah (PBUH) came while the people were still performing prayer and he entered the rows of the people until he stood in the first row. The people clapped their hands. Abû Bakr never glanced sideways in his prayer but when the people continued clapping he looked and saw the Messenger of Allah. The Messenger of Allah beckoned him to stay at his place. Abû Bakr raised his hands and thanked Allah that the Messenger of Allah had ordered so and then he retreated until he reached the first row. The Messenger of Allah went forward and led the prayer. When the Messenger of Allah finished the prayer, he said, *"O Abû Bakr! What did prevent you from staying when I ordered you to do so?"* Abû Bakr replied, "How can Ibn Abû Quhâfah (meaning himself) dare to lead the prayer in the presence of the Messenger of Allah?" to the end of the *hadîth*.[1]

19. The Muslim is legally excused for not performing prayer in congregation (in the mosque) when it is cold and raining, as permitted by the Prophet (PBUH). It has been narrated that once on a very cold and stormy night, Ibn `Umar, may Allah be pleased with him, pronounced *adhân* for the prayer and then said, "Perform prayer in your homes." He (Ibn `Umar) added,

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[1] Narrated by Al-Bukhârî.

> "On very cold and rainy nights the Messenger of Allah (PBUH) used to order the *mu'adhdhin* to say, 'Perform prayer in your homes'."[1]

The Muslim is also allowed not to join prayer in congregation if the *iqâmah* is pronounced when he is eating or when he is prompted by the call of nature. It has been narrated that the Prophet (PBUH) said,

> *"No prayer can be (rightly performed) when the food is there (before the worshiper), or when he is prompted by the call of nature."*[2]

20. It is not permissible for a person who has a legal excuse (like one who has incontinence of urine) **to lead a sound person in prayer**, according to the majority of scholars. However, the Mâlikîs maintain that this leading in prayer is valid yet legally detestable.

Also, similar to this is the legal detestability that a dissolute person or a person who innovates in the religion (*mubtadi`*) leads others in prayer. Yet still, scholars say in general that whoever can perform prayer for himself or by himself validly can lead others in prayer and that will be valid as well.

It is also forbidden that a person leads people in prayer while they detest that, and "detesting" here is that which caused by a religious cause, like the *imâm*'s being unjust, and not for personal reasons. The Prophet (PBUH) said that one of three (kinds) of

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[1] Narrated by Al-Bukhârî and Muslim.
[2] Narrated by Muslim.

people whose prayer is not accepted by Allah is "whoever leads people (in prayer) while they detest his (doing so)."[1]

21. If an *imâm* leads one person in prayer, the latter is to stand on the right side of the *imâm*. It has been narrated that Jâbir. May Allah be pleased with him, said, in a long *hadîth*, that once the Prophet (PBUH) got up to perform prayer. Jâbir said,

> "I then came and stood upon the left side of the Messenger of Allah (PBUH). He caught hold of me and made me go round behind him, until he made me stand on his right side. Then Jâbir Ibn Sakhr came. He performed ablution and then came and stood on the left side of the Messenger of Allah (PBUH). Then the Messenger of Allah (PBUH) caught hold of our hands together, pushed us back and made us stand behind him."[2]

There are other rulings related to congregational prayer, but the above-mentioned ones may be the most common and most questionable ones in this regard. And as we clarified earlier, many of the rulings related to congregational prayer are already discussed through other issues related to Prayer in general.

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[1] Narrated by Abû Dâwûd and Ibn Mâjah.
[2] Narrated by Muslim and Abû Dâwûd.

Voluntary Prayers

Voluntary prayers are performed in different forms, at different times, and still on different occasions. The Muslim needs to know more about these prayers, especially how to perform them and why they are performed in principle. These forms of prayer include voluntary prayers which are performed regularly and those which are performed irregularly, as well as the *Witr* Prayer, the *Duhâ* Prayer, the *Istikhârah* Prayer, prayer after ablution, the Eclipse Prayer, and the *Istisqâ'* Prayer.

Voluntary prayer is very important for the Muslim because what is deficient from the obligatory prayer - and much indeed this deficiency is - will be compensated through the prayers he performs voluntarily. It has been narrated on the authority of Abû Hurayrah, may Allah be pleased with him, that the Prophet (PBUH) said,

> *"The first thing for which a servant (of Allah) will be called for account on the Day of Resurrection is Prayer. If he performs it completely, (it will be recorded as perfectly performed), otherwise Allah, Glorified and Exalted be He, will say (to His angels), 'See if My servant performed any voluntary (prayers).' If there are any voluntary (prayers that he performed), He will say, 'Complete with them*

(what he did not perform of) the obligatory (prayers)?"'[1]

For this very important reason the Muslim is quite recommended to be keen on performing the voluntary prayers, which can be summarized as follows.

First of all, the Muslim should know the voluntary prayers which are performed regularly and which are known as *rawâtib* (regularly-performed). They are as follows: two *rak`ah*s before the *Fajr* Prayer, two before the *Zuhr* Prayer and two after it, two after the *Maghrib* Prayer, and two after the *`Ishâ'* Prayer. This counts ten *rak`ah*s which are mentioned in the following narration on the authority of Ibn `Umar who said,

> "I remember ten (voluntary) *rak`ah*s from the Prophet (PBUH): two *rak`ah*s before the *Zuhr* Prayer and two after it, two *rak`ah*s after the *Maghrib* Prayer, two *rak`ah*s after the *`Ishâ'* Prayer, and two *rak`ah*s before the *Subh* (Morning) Prayer."[2]

These are the *rawâtib* which are "confirmed," yet there are other *rak`ah*s which are attached to the pin-pointed ten *rak`ah*s but without equal "confirmation" and regularity in performance as derived from the practical performance of the Prophet (PBUH). These unconfirmed *rawâtib* are (in addition to the first ones): four *rak`ah*s are to be performed before the *Zuhr* Prayer (instead of two), four *rak`ah*s before the *`Asr* Prayer, two *rak`ah*s before the *Maghrib* Prayer, and two *rak`ah*s before the *`Ishâ'* Prayer.

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[1] Narrated by At-Tirmidhî and An-Nasâ'î.
[2] Narrated by Al-Bukhârî, At-Tirmidhî, and others.

After that come the voluntary prayers which are performed irregularly or on different occasions and for different reasons. They can be listed and summarized as follows:

The *Witr* (Odd) Prayer

The *Witr* Prayer is a form of prayer that is performed in an odd number of *rak`ah*s, and it is an affirmed act of the *Sunnah* (*sunnah mu'kkadah*) which is to be performed every night. The Prophet (PBUH) said,

> *"Allah is Odd (i.e., He is One, and it is an odd number), and He loves odd (number)."*[1]

It is permissible to perform the *Witr* Prayer from the time after the *`Ishâ'* Prayer until dawn, but it is better to perform it in the last third of the night. It has been narrated that `Â'ishah, may Allah be pleased with her, said,

> "The Messenger of Allah (PBUH) performed the *Witr* Prayer in all (parts of) the night: at its beginning, its middle, and its end. And his *Witr* would end with the *sahar* (the very last part of the night)."[2]

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[1] Narrated by Al-Bukhârî and Muslim. Another possible translation of this *hadîth* is "*Allah is Odd (i.e., the One), and He loves the odd*" (i.e., *Witr* Prayer and whatever act of worship or item of *dhikr* that consists of an odd number)," to be tantamount to the context in which it is quoted and to cover a comprehensive area of meaning and indication. And, Allah knows best.

[2] Narrated by Al-Bukhârî and Muslim.

How to perform the *Witr* Prayer

The *Witr* Prayer consists of one *rak`ah*, or three, or five, or seven, or nine *rak`ahs*, and you can perform it in any of the following ways:

1. To perform the voluntary night prayers two *rak`ahs* by two then perform the *Witr* as one *rak`ah*. It has been narrated that Ibn `Umar, may Allah be pleased with him, said,

> "While the Prophet (PBUH) was on the pulpit, a man asked him how to offer the (voluntary) night prayers. He replied, '*Perform two rak`ahs at a time and then two and then two and so on, and if you are afraid of the dawn (i.e., the approach of the time of the Fajr Prayer) perform one rak`ah and that will be the Witr for all the rak`ahs which you have offered.*'"

Ibn `Umar also said, "The last *rak`ah* of the night prayer should be odd, for the Prophet ordered it to be so."[1]

2. To perform all the *rak`ahs* with two recitations of *tashahhud* and one *taslîm* (i.e., making the two salutations for one time), by connecting all the *rak`ahs* you want to perform (whether five, seven, or nine) to one another and do not sit for *tashahhud* except in the *rak`ah* before the last one, and after the *tashahhud* stand up and perform the last *rak`ah* at the end of which you recite *tashahhud* again and make *taslîm*. It has been narrated that `Â'ishah, may Allah be

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[1] Narrated by Al-Bukhârî and Muslim.

pleased with her, said about the *Witr* performed by the Prophet (PBUH),

> "... and he would perform nine *rak`ah*s and sit (for *tashahhud*) only after the eighth *rak`ah* where he would mention, praise, and invoke Allah. Then he would get up without making *salâm* (salutation) and perform the ninth *rak`ah*. Then he would sit (for *tashahhud* again) where he would mention, praise, and invoke Allah, then he would say the *salâm* letting us hear it..."[1]

3. To perform all the *rak`ah*s with one *tashahhud* and one *salâm* at the end of the last *rak`ah*. It has been narrated that `Â'ishah, may Allah be pleased with her, said,

> "The Messenger of Allah (PBUH) would perform thirteen *rak`ah*s (voluntarily) in the night making the *witr* of that as five *rak`ah*s and he would not sit (for *tashahhud*) except at the end of them."[2]

It is desirable to recite, along with Al-Fatihah, the chapters of Al-A`lâ, Al-Kâfirûn, and Al-Ikhlâs in the *Witr* Prayer, as derived from the *Sunnah* of the Prophet (PBUH).[3]

The Muslim should also know that the *Witr* Prayer is not to be performed twice in one night, because the Prophet (PBUH) forbade that.[4] Moreover, you can make up for the *Witr* Prayer during the daytime

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[1] Narrated by Muslim and others.
[2] Narrated by Muslim and others.
[3] Narrated by At-Tirmidhî and An-Nasâ'î.
[4] Narrated by At-Tirmidhî and others.

between dawn and noon if you miss it before dawn. Yet you should know that, if you are used to performing it as one *rak`ah* make up for it as two *rak`ahs*, and if it is three *rak`ahs* then make up for it as four, and so on. This is because the Prophet (PBUH) used to perform eleven *rak`ahs* as night voluntary prayers, as narrated on the authority of `Â'ishah,[1] who also said in another narration,

> "Whenever the Messenger of Allah (PBUH) missed the (voluntary) night prayers because of pain (i.e., illness) or anything else, he would perform twelve *rak`ahs* during daytime."[2]

Qunût **in the** ***Witr*** **Prayer**

It is desirable to make *qunût* - that is to invoke Allah in a certain way and a certain position in prayer - in the *Witr* Prayer throughout the year. According to the *Sunnah*, *qunût* in the *Witr* Prayer is to be made "before" bowing down and after recitation. This is what the Prophet (PBUH) used to do, as narrated on the authority of Ubayy Ibn Ka`b, may Allah be pleased with him.[3] This is unlike *qunût* in an obligatory prayer, for it is made in such prayers "only" at times of catastrophes and it is to be made "after" bowing down and before falling prostrate, as narrated on the authority of Abû Hurayrah, may Allah be pleased with him.[4] The same ruling applies of course to the *Fajr* Prayer, and thus there is no *qunût* that is to be made "especially" for this prayer,

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[1] Narrated by Al-Bukhârî and Muslim.
[2] Narrated by Muslim.
[3] Narrated by Abû Dâwûd.
[4] Narrated by Al-Bukhârî.

because that was not done during the time of the Prophet (PBUH) or any of the Rightly-guided Caliphs.[1]

Voluntary Night Prayers (*Qiyâmul-Layl*)

Qiyâmul-layl or voluntary night prayer is a desirable act of the *Sunnah*, and it is a motto of the righteous people and one of the most important characteristics of the pious Muslims. Almighty Allah says in this regard,

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ۞ آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ۞ كَانُوا قَلِيلاً مِّنَ اللَّيْلِ مَا يَهْجَعُونَ وَبِالأَسْحَارِ هُمْ يَسْتَغْفِرُونَ﴾

﴿*Verily, the pious will be in the midst of Gardens and Springs (in Paradise), taking joy in the things which their Lord has given them. Verily, they were before this good-doers. They used to sleep but little by night (invoking their Lord and performing prayers, with fear and hope). And in the hours before dawn, they were (found) asking (Allah) for forgiveness.*﴾

(Qur'ân: 51: 15-18)

And the Prophet (PBUH) said that there are certain chambers in Paradise for those who perform voluntary prayers during the night while the people are sleeping.[2]

It is permissible to perform such voluntary prayer at the beginning of the night as well as at the middle

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[1] See *Musnad Ahmad*, 3/472. A narration confirming the same ruling has also been narrated by At-Tirmidhî, An-Nasâ'î, and Ibn Mâjah.

[2] See *Sahîhul-Jâmi'* (2123).

of it yet it is better to delay it until the last third of the night when Allah descends to the first heaven and says,

> *"Is there any one who invokes Me so that I may respond to him? Is there any one who may ask Me (for something) so that I may give it to him? Is there any one who may ask Me for forgiveness so that I may forgive him?"*[1]

The minimum of *qiyâmul-layl* is one *rak`ah* and the maximum of it is eleven or thirteen *rak`ahs*, because it has been narrated that `Â'ishah, may Allah be pleased with her, said,

> "The Messenger of Allah (PBUH) would not perform more than eleven *rak`ahs* (voluntarily) whether in Ramadân or in any other (time)."[2]

And we have mentioned earlier that she said he (PBUH) would perform thirteen *rak`ahs* during the night.

As clarified earlier when dealing with the *Witr* Prayer, it is desirable to perform these *rak`ahs* two by two then end them with the *Witr*. You can also make up for them if you miss them because of illness or any other excuse.

In this connection, the Muslim is recommended to follow the example of the Prophet (PBUH) when he gets up to perform the night prayers. He (PBUH) used to use *siwâk*, and he would say the following words whenever he got up at night to offer such prayers:

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[1] Narrated by Al-Bukhârî and Muslim.
[2] Narrated by Al-Bukhârî and Muslim.

"O Allah! All the praises are for you; You are the Holder of the heavens and the earth and whatever is in them. All the praises are for You; You have the possession of the heavens and the earth and whatever is in them. All the praises are for You; You are the Light of the heavens and the earth. All the praises are for You; You are the King of the heavens and the earth. All the praises are for You; You are the Truth, Your Promise is true, meeting You is true, Your Word is true, Paradise is true, Hellfire is true, the Prophets are true, Muhammad is true, and the Day of Resurrection is true. O Allah! I surrender (my will) to You. I believe in You and depend on You. I repent to You and with Your help I argue (with my opponents, the non-believers), and I take You as a judge (to judge between us). Please forgive me my previous and future sins and whatever I concealed or revealed (of them). You are the One Who makes (some people) forward and (some) backward. There is no god but You."[1]

It is also desirable for the Muslim to commence the prayers with two light *rak`ahs*[2], and if he is overcome by sleep he should sleep until he becomes active again and then he can resume performing the night prayers[3].

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[1] Narrated by Al-Bukhârî and Muslim.
[2] Narrated by Muslim.
[3] Narrated by Muslim.

The night prayer of Ramadân (*Tarâwîh*)

The voluntary night prayers include the prayer known as *tarâwîh* which is performed during the nights of Ramadân after the *`Ishâ'* Prayer. The word *tarâwîh* literally means "refreshments," and this goes with the purpose for which this prayer is performed at the nights of Ramadân, as it "refreshes" the Muslim's soul. The Prophet (PBUH) said about standing for prayer in Ramadân,

> *"Whoever establishes prayers during (the night of) Ramadân out of sincere faith and hoping for a reward from Allah, then all his previous sins will be forgiven."*[1]

And, it is permissible for the Muslim to perform this prayer in congregation.

As for the number of *rak`ah*s which are to be performed in this prayer, generally as pinpointed above, the Messenger of Allah (PBUH) would not perform more than eleven *rak`ahs* voluntarily whether in Ramadân or in any other time, as narrated on the authority of `Â'ishah, may Allah be pleased with her.[2] It has also been narrated by Ibn Hibbân on the authority of Jâbir, may Allah be pleased with him, that the Prophet (PBUH) led them in eight *rak`ah*s along with the *Witr*.

In addition to this, the people used to perform this prayer as twenty *rak`ah*s during the times of `Umar, `Uthmân, and `Alî, as adopted by the Hanafîs and the Hanbalîs. Ash-Shâfi`î and others also adopt this opinion as affirmed by At-Tirmidhî. However, Mâlik

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[1] Narrated by Al-Bukhârî and Muslim.
[2] Narrated by Al-Bukhârî and Muslim.

says that this prayer consists of thirty-six *rak`ahs* other than the two *rak`ahs* known as the *shaf`* and the odd *rak`ah* (or *rak`ahs*) of the *Witr*. To settle this matter, Ibn H̲ibbân asserts that at the beginning the *tarâwîh̲* prayer was eleven *rak`ahs* then the people performed it as twenty *rak`ahs* other than the *shaf`* and the *Witr* yet they would recite in them from the Qur'ân less than what they used to recite in the eleven *rak`ahs*. Then the recitation was curtailed while the number of *rak`ah* was increased to thirty-six.

Finally, as some scholars maintain, the original number, i.e., eleven *rak`ahs*, can be adopted because the Prophet (PBUH) used to do so when performing voluntary night prayers in general, yet there is no harm if the other numbers are applied. And, Allah knows best.

The *D̲uh̲â* (Forenoon) Prayer

The *D̲uh̲â* Prayer is a desirable act of worship, and it is the prayer of Al-Awwâbûn or those who turn unto Allah again and again in obedience and repentance. Moreover, it suffices for the acts of charity which are due from every join in one's body in every morning, as the Prophet (PBUH) said,

> *"Every one of you is to give in charity for every joint of his (body, as a sign of gratitude to Allah): every tasbîh̲ah[1] is an act of charity, every tah̲mîdah[2] is an act of charity, every tahlîlah[3] is an act of charity, and every*

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[1] *Tasbîh̲ah* is to say *Subh̲an Allâh* ("Glory be to Allah" or "How far Allah is from imperfection").

[2] *Tah̲mîdah*: To say *Al-h̲amdu lillâh* (Praise be to Allah).

[3] *Tahlîlah*: To say *Lâ ilâha ill Allah* (There is no god but Allah).

takbîrah[1] *is an act of charity; to enjoin a good action is an act of charity, and to forbid an evil action is an act of charity. And two rak`ahs which one offers in the forenoon will suffice (for that).*"[2]

The time of the *Duhâ* Prayer starts after the sun rises and becomes as high as one spear and remains due until noon.

The minimum of this prayer is two *rak`ahs*, yet a perfect performance of it requires eight *rak`ahs*. It has been narrated on the authority of Umm Hâni' that the Prophet (PBUH) took a bath at her house on the day of the conquest of Mecca and offered eight *rak`ahs* of the forenoon prayer.[3]

The *Istikhârah* Prayer

Whenever a Muslim intends to do something legal and is bewildered concerning what is better for him in this concern, it is an act of the *Sunnah* that he performs two *rak`ahs* other than the obligatory prayers, even though they should be from among the regularly-performed voluntary prayers which are performed after or before the obligatory prayers and which are known as *rawâtib* (regularly-performed). This is called the *Istikhârah* Prayer, and *istikhârah* literally means "asking (Allah) for proper guidance".

For performing this prayer, the Muslim is to act as in the following *hadîth*:

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[1] *Takbîrah*: To say *Allâhu akbar* (Allah is Greatest).

[2] Narrated by Muslim and Abû Dâwûd.

[3] Narrated by Muslim.

It has been narrated by Al-Bukhârî and others that Jâbir Ibn `Abdullâh, may Allah be pleased with him, said,

> "The Prophet (PBUH) used to teach us the way of performing *istikhârah* in all matters as he would teach us a chapter (*sûrah*) from the Qur'ân. He (PBUH) said, '*If any one of you thinks of doing anything, he should offer a two-rak`ah prayer other than the obligatory ones and say (after the prayer), 'O Allah! I ask guidance from Your Knowledge and power from Your Power, and I ask for Your great Blessings. You are capable and I am not, You know and I do not, and You know the unseen. O Allah! If You know that this matter-naming (the matter in question or) what he needs-is good for my religion and my subsistence and in my Hereafter-or he said: if it is better for my present and later needs-then You ordain it for me and make it easy for me to obtain, and then bless it for me; and if You know that this matter is harmful to me in my religion and subsistence and in the Hereafter-or he said: if it is worse for my present and later needs-then keep it away from me and let me be away from it. And ordain for me whatever is good for me, and make me satisfied with it.*'"

The Prayer of Need (*S̲alâtul-H̲âjah*)

It has been narrated by Ah̲mad on the authority of Abud-Dardâ', may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

"Whoever performs ablution perfectly then performs two rak`ahs, then Allah will grant him whatever he asks for sooner or later."

Prayer after Ablution

It is desirable that the Muslim performs two *rak`ah*s or more whenever he performs ablution, because it has been narrated that the Prophet (PBUH) heard the sound of Bilâl's shoes in Paradise just in front of him, and he asked him, *"For what did you precede me to it (Paradise)?"* He said, "O Messenger of Allah! I never pronounced *adhân* except that I performed two *rak`ah*s and I never had *hadath* except that I performed ablution after it." Thereupon the Prophet (PBUH) said, *"It is for that* (that you preceded me)."[1]

The Eclipse Prayer (*Salâtul-Khusûf*)

The Eclipse Prayer is a *Sunnah mu'akkadah* which is to be performed both by men and by women. It is better to perform it in congregation but it is permissible to perform it individually.

It consists of two *rak`ahs* and each of the two *rak`ahs* contains two acts of bowing and two acts of prostration. It is to be performed as follows:

1. Say *takbîr* then recite Al-Fatihah and some part of the Qur'ân, prolonging the recitation.

2. Say *takbîr* then bow down, prolonging your bowing.

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[1] Narrated by Al-Bukhârî and Muslim.

3. Raise your body and say "*Sami` allâhu liman hamidah. Rabbana wa lak al-hamd* (Allah hears whoever praises Him. O Allah! Praise be to You!)"

4. Do not fall prostrate but recite – while standing – Al-Fatihah and some part of the Qur'ân, prolonging your recitation yet make it a little bit shorter than your first recitation.

5. Say *takbîr* and bow down, prolonging your bowing yet make it shorter than the first one.

6. Raise your body and say "*Sami` allâhu liman hamidah. Rabbana wa lak al-hamd*".

7. Prostrate twice as you usually do in your prayer.

8. Stand up for the second *rak`ah* and do in it as you did in the first one.

The *Istisqâ'* Prayer

It is an act of the *Sunnah* that the Muslim offers the *Istisqâ'* Prayer when it stops raining and the land becomes dry. *Istisqâ'* literally means "request for rain". In this prayer the *imâm* leads the people in two *rak`ahs* for this purpose "of request for water" and invokes Allah and asks Him for forgiveness earnestly along with them. It has been narrated that `Abdullâh Ibn Zayd, may Allah be pleased with him, said that the Prophet (PBUH) went toward the *musallâ* (place of prayer) and invoked Allah for rain, and that he faced the *qiblah* and offered two *rak`ahs*.[1]

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[1] Narrated by Al-Bukhârî and Abû Dâwûd.

The Funeral Prayer
(S̲âlâtul-Jinâzah)

The Prescription of the Funeral Prayer

Almighty Allah holds a great and special position for the believer, so He has prescribed the Funeral Prayer or *S̲âlâtul-Jinâzah* as a way through which his brothers in faith can invoke Allah for him and ask Him to forgive him. It is also a form of intercession (*shafâ`ah*) done by the believers for their Muslim brothers and sisters after they die.

S̲âlâtul-Jinâzah is a prescribed act of worship according to the Qur'ân and the *Sunnah*, and it is a *fard̲ kifâyah* or a collective obligation which, if done by some Muslims, the other Muslims are not legally asked to fulfill it.

Almighty Allah says about the dead hypocrites in the Qur'ân, addressing Prophet Muh̲ammad Prophet (PBUH),

﴿وَلاَ تُصَلِّ عَلَى أَحَدٍ مِّنْهُم مَّاتَ أَبَداً وَلاَ تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ﴾

﴾*And never (O Muh̲ammad) offer (funeral) prayer for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and*

died while they were fâsiqûn (rebellious, - disobedient to Allah and His Messenger).》

(Qur'ân: 9: 84)

This verse indicates that there is a prayer which is performed for the believing dead persons, who deserve mercy, as the opposite of hypocrites, who do not deserve mercy, and that is why Allah ordered the Prophet (PBUH) not to perform prayer for them after their death.

In the *Sunnah*, it has been narrated by Al-Bukhârî that Al-Barâ' Ibn `Âzib, may Allah be pleased with him, said that the Messenger of Allah (PBUH) ordered them to do seven things: to follow the funeral procession, to visit the sick, to accept invitations, to help the oppressed, to fulfill the oaths, to return the greeting, and to answer back the person who sneezes.[1]

It has also been narrated that Jâbîr, may Allah be pleased with him, said that when the Negus died, the Prophet (PBUH) said, *"Today a pious man has died,"* then he ordered the people to get up and offer the Funeral Prayer for him.[2]

How to Perform the Funeral Prayer

As pinpointed above, the Funeral Prayer is a collective obligation which, if done by some Muslims, the other Muslims are not legally asked to fulfill it. In addition to this, it is not to be performed for a martyr

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[1] This answering back is by saying, 'May Allah have mercy upon you!" provided that the person who sneezes praises Allah.

[2] Narrated by Al-Bukhârî and Muslim.

because, as Ash-Shâfi`î has stated that the honorable position that Allah bestows upon martyrs suffices them and thus they are in no need for any such prayer.

To perform the Funeral Prayer, first of all, the *jinâzah* or the dead body is to be placed before the *imâm* and the other Muslims who want to perform the prayer are to stand in rows behind him. After that four *takbîrahs*, that is, four acts of *takbîr*, each with the words "*Allâhu akbar*" are to be said.

After **the first *takbîrah***, Al-Fatihah is to be recited quietly, even by the *imâm*. Interestingly enough, Ash-Shâfi`î and Ahmad maintain that it is obligatory to recite Al-Fatihah in the Funeral Prayer, unlike Mâlik and Abû Hanîfah who view that it is "not" to be recited here because the Funeral Prayer is not like other forms of prayer which contain bowing and prostration. Any way, it is famous that Al-Fatihah is recited in this prayer, especially because it has been narrated by "Al-Bukhârî" that Ibn `Abbâs, may Allah be pleased with him, once performed the Funeral Prayer in which he recited Al-Fatihah, then he said, "It is an act of the *Sunnah*." Moreover, this is the same narration which Ash-Shâfi`î has quoted to support his opinion that Al-Fatihah is to be recited in the Funeral Prayer.

After that **the second *takbîrah*** is to be said and after it what is known as *As-Salâh Al-Ibrâhimiyyah*, which is normally recited after *tashahhud* in normal prayer, is to be recited here in the Funeral Prayer after the second *takbîrah*. *As-Salâh Al-Ibrâhimiyyah* reads, "*Allâhumma sallî `alâ muhammad wa `alâ âli muhammad. Kamâ sallayta `alâ ibrâhîm wa `alâ âli*

ibrâhim. Wa bârik `alâ muhammad wa `alâ âli muhammad. Kamâ bârakta `alâ ibrâhim wa `alâ âli ibrâhîm fil-`âlamîn. Innaka hamîdun majîd. (O Allah! Send *salâh*[1] on Muhammad and on the family of Muhammad as You sent *salâh* on Ibrâhîm (Abraham) and on the family of Ibrâhim. And bless Muhammad and the family of Muhammad as You blessed Ibrâhîm and the family of Ibrâhim in the worlds. Verily, You are Praiseworthy and Honorable.)"

After **the third *takbîr*ah** a performer of the Funeral Prayer invokes Allah for the dead person, and it is better to use an invocation that is reported to have been said by the Prophet (PBUH) for the same purpose. For example, it has been narrated that `Awf Ibn Mâlik, may Allah be pleased with him, said,

> "The Messenger of Allah (PBUH) led us in a funeral prayer and I remember (the following words) from his invocation, '*O Allah! Forgive him (the dead person), have mercy upon him, give him peace, absolve him, receive him with honor, make his grave spacious. (O Allah!) Wash him with water, snow, and hail, and cleanse him from faults as You would cleanse a white garment from impurity. (O Allah!) Requite him with an abode more excellent than his (worldly) abode, with a family better than his family (in worldly life), and with a mate better than his mate (in it). (O Allah!) Admit him to Paradise and protect him from the torment of the grave and the torment of the Fire.*'"

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[1] Here: graces, honors, blessings, mercy, etc.

`Awf Ibn Mâlik commented, "I earnestly desired that I were that dead person."[1]

After **the fourth *takbîr*ah** a performer of the Funeral Prayer invokes for the dead person, for himself, and for all the other Muslims, both those who are alive and those who are dead. He may say, "*O Allah! Please do not put us to trial after him, do not deprive us of the reward of (invoking and performing prayer for) him, and forgive us and him.*" Then he makes *taslîm* as he does in normal prayer, raising his voice while saying the salutation.

This is a digest of the Funeral Prayer, and now light will be shed on some matters related to death and the dead, especially how to wash and shroud the dead Muslims and what is to be done with martyrs.

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Matters Related to Death and the Dead[2]

There are certain matters related to death and the dead. They may be clarified briefly as follows:

1. Dictating the word of monotheism to a dying person.

It is an act of the *Sunnah* that whenever a Muslim is dying those who are around him dictate to him the word of monotheism, that is, "*Lâ ilâha ill-allâh* (There is no god but Allah)". It has been narrated by

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[1] Narrated by Muslim.

[2] These matters, along with the Funeral Prayer, are usually discussed in the books of *Fiqh* under the title "*Kitâbul-Janâ'iz*" or the Book on Funerals.

Muslim on the authority of Abû Sa`îd Al-Khudrî, may Allah be pleased with him, that the Prophet (PBUH) said,

> *"Dictate 'Lâ ilâha ill-allâh' to your dead people (i.e., those who are dying among you)."*

It has also been narrated by Muslim that Umm *Salamah*, may Allah be pleased with her, said that she heard the Messenger of Allah (PBUH) saying,

> *"Whenever you visit the sick or the dead, supplicate for good because angels say 'amen' to whatever you say."*

2. Asking Allah to forgive him.

It is recommended for whoever is present when someone is dying to ask Allah to forgive him, not to raise his voice with cries, and to say only something that Allah is pleased with, such as "*Innâ lillâhi wa innâ ilayhi raji`ûn* (We belong to Allah, and to Him shall we return)". However, there is no harm if a person weeps quietly, as the Prophet (PBUH) said, "*Verily, Allah does not torment because of tears of the eyes or grief of the heart, yet He torments because of this,*" pointing to his tongue, (then he added,) "*or He may have mercy (also because of it).*"[1]

3. Informing the relatives of the dead person about his death.

It is desirable to inform the relatives of a dead person about his death, along with his friends and the righteous people in general so that they all may take part in undertaking the procedures that follow

[1] Narrated by Al-Bukhârî and Muslim.

his death such as washing and burying him, so that they may be rewarded for that. It has been narrated that the Prophet (PBUH) announced the death of the Negus to his Companions then performed the Funeral Prayer for him and they performed it behind him.[1]

Yet still, every Muslim should know that it is legally forbidden to announce the death of anyone in the way that was followed by the people of the pre-Islamic period of ignorance. Whenever any one of them died, one of them would ride a mount and start crying out to the people announcing to them his death and reminding them of his glorious deeds and traits in such a way that would stimulate their feelings and make them weep loudly for him. It has been narrated on the authority of Abû Hurayrah, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

> *"Two (things) are found among men which are tantamount to unbelief: slandering one's (or anyone's) lineage and lamentation on the dead."*[2]

4. Preparing food for the family of the dead.

It has been narrated by At-Tirmidhî on the authority of `Abdullâh Ibn Ja`far, may Allah be pleased with him, that when the death of Ja`far was announced, the Prophet (PBUH) said,

> *"Prepare food for the family of Ja`far, for they have been afflicted by something that will engage them (for some time)."*

[1] Narrated by Al-Bukhârî and Muslim.
[2] Narrated by Muslim.

In passing this we may draw the attention of our readers to the fact that nowadays people who are supposed to console the family of the dead expect that they should prepare food for them, thus making them incur another burden other than that of the calamity of death. To such people we say that they must consider the *Sunnah* perfectly and not do against it, for this is such an act that is detested by Islam and true Muslims.

5. Washing and shrouding the dead person.

It is obligatory to wash the dead, and it is like the ritual bath of *janâbah* as the water must cover all the parts of the dead person's body for making him in a state of *ṯahârah* or purification and preparing him for performing the Funeral Prayer for him.

When the dead person is washed, his body is to be dried well then shrouded in three white pieces of cloth. It has been narrated on the authority of `Â'ishah, may Allah be pleased with her, that the Messenger of Allah (PBUH) was shrouded in three Yemenite white pieces of cloth of cotton, and in them there was neither a shirt nor a turban.[1]

But, if the dead person is a woman, it is desirable to add a wrapper and a head cover to the three pieces of cloth, in order to make sure that her body is covered well.

Also, if three pieces of cloth are not available, one piece of cloth is sufficient for the shrouding, as the Prophet (PBUH) permitted that Muṯ`ab Ibn

[1] Narrated by Al-Bukhârî and Muslim.

`Umayr, may Allah be pleased with him, be shrouded in one wooden garment because it was the only thing available then.[1]

It is recommended that the shroud be white,[2] good,[3] clean, and suitable for covering the body of the dead person, as derived from the *Sunnah* of the Prophet (PBUH). However it should not be expensive because it soon wears out, as the Prophet (PBUH) said.[4]

The shroud, or the shroud and the dead body itself, can moreover be perfumed with incense three times, according to the guidance of the Messenger of Allah (PBUH).[5]

Another important thing concerning shrouding of the dead is that when the dead person is in a state of *ih̲râm* he is to be shrouded in the clothes of *ih̲râm* and his head is not to be covered nor should he be perfumed, because he is still in a state of *ih̲râm* and will be resurrected as such on the Day of Resurrection. This is as the Prophet (PBUH) ordered concerning a man who died during his stay on the mountain of `Arafah.[6]

6. Performing the Funeral Prayer and following the *jinâzah* (the dead body) to the grave.

After washing and shrouding the dead body of a person, the Muslims are to perform the Funeral Prayer

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[1] See *Fath̲ul-Bârî*, 3/142.
[2] Narrated by At-Tirmidhî.
[3] Narrated by Muslim.
[4] Narrated by Abû Dâwûd
[5] Narrated by Ah̲mad.
[6] Narrated by Al-Bukhârî and Muslim.

for him, as explained earlier, then they may follow the funeral procession of the body to the grave where it will be buried. It has been narrated on the authority of Abû Hurayrah, may Allah be pleased with him, that the Prophet (PBUH) said,

> *"Whoever accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allah's reward and remains with it until the funeral prayer is offered and the burial ceremonies are over, (he) will return with a reward of two qirâts. Each qirât is like the size of (the mountain of) Uhud. And whoever offers the funeral prayer only and returns before the burial, will return with the reward of one qirât only."*[1]

It is moreover desirable for the Muslims who attend the burial of a Muslim's dead body, especially his relatives, to stay for some time after the burial to ask Allah to forgive him and help him to answer the two angels in the grave firmly. This is what the Prophet (PBUH) encouraged Muslims to do.[2]

Finally, we ask Allah, the Most Merciful, to have mercy upon all Muslims, male and female, alive and dead!

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[1] Narrated by Al-Bukhârî and Muslim.

[2] Narrated by Abû Dâwûd

Questions and Answers on Prayer (*S̲alâh*)

Q: What is the *shar`î* ruling concerning a person who neglects prayer?

A: Whoever neglects prayer because he denies it is a disbeliever, as agreed upon by scholars. Yet still, a person may neglect prayer while believing in it and that it is an obligation (*fard̲*) but he has neglected it out of laziness or because he has been distracted from performing it by something which is not considered by the *Sharî`ah* to be a legal excuse. Some *h̲adîth*s have stated explicitly that such a person has become a disbeliever and that he must be executed. For example, it has been narrated by Ah̲mad and others that the Prophet (PBUH) said,

> *"Between man and disbelief is negligence of prayer."*[1]

It has also been narrated on the authority of Ibn `Abbâs, may Allah be pleased with him, that the Prophet (PBUH) said that *"whoever neglects the obligatory prayer it is legal to shed his blood."*[2]

However, many scholars, including Abû H̲anîfah, Mâlik, and Ash-Shâfi`î, say that a person who neglects prayer not out of denial is not a disbeliever yet he is dissolute (*fâsiq*). Mâlik, Ash-Shâfi`î, and others

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[1] Narrated by Muslim.
[2] Narrated by Abû Ya`lâ.

maintain that such a person must be asked to repent and if he does not repent he is to be executed, yet Abû Hanîfah says that he is not to be executed but to be punished with a discretionary punishment (*ta`zîr*) and imprisoned until he performs prayer. And, Allah knows best.

Q: Is it obligatory upon boys to perform prayer?

A: It is not obligatory upon boys and children in general to perform prayer, but they should be taught how to perform it so that they can be ready for performing it perfectly and properly when it becomes obligatory upon them. The Prophet (PBUH) said,

> *"Command your children to perform prayer when they become seven years old, beat them for (neglecting) it when they become ten years old, and arrange their beds (in such a manner that makes them sleep) separately."*[1]

And, Allah knows best.

Q: What is the number of the obligatory prayers and what is the due time of each one?

A: Allah has prescribed upon Muslims five prayers to be performed obligatorily during daytime and night. They are the *Fajr* Prayer, the *Zuhr* Prayer, the *`Asr* Prayer, the *Maghrib*, Prayer, and the *`Ishâ'* Prayer.

There is a stated time for each prayer and the Muslim must perform it during this fixed time. It has

[1] Narrated by Ahmad and others.

been narrated on the authority of `Abdullâh Ibn `Amr, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

> *"The time of the Zuhr Prayer is when the sun passes the meridian and a man's shadow is the same (length) as his height, (and it lasts) as long as the time for the `Asr Prayer has not come; the time for the `Asr Prayer is as long as the sun has not become pale; the time of the Maghrib Prayer is as long as the twilight has not ended; the time of the `Ishâ' Prayer is up to the middle of the average night; and the time of the Subh (Morning) Prayer is from the appearance of dawn, as long as the sun has not risen. But when the sun rises, do not perform prayer, for it rises between the horns of the devil."*[1]

And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person who forgets a prayer or sleeps without performing it?

A: The Prophet (PBUH) said,

> *"He who sleeps without performing a prayer or forgets it, should perform it when he remembers it, for that is (considered) its due time."*[2]

And, Allah knows best.

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[1] Narrated by Muslim.
[2] Narrated by At-Tirmidhî.

Q: What is the *shar`î* ruling concerning the performance of prayer after the *Subh* Prayer and the *`Asr* Prayer?

A: The majority of scholars maintain that it is permissible to "make up for" a missed prayer at these times because the Prophet (PBUH) said that he who sleeps without performing a prayer or forgets it, should perform it when he remembers it, for that is considered its due time."[1] On the other hand, some of the Companions, including `Ali, Abû Hurayrah, and Ibn `Umar, may Allah be pleased with them, view that it is legally detestable to perform a "voluntary" prayer at these two times. Mâlik and Abû Hanîfah adopt the same opinion while Ash-Shâfi`î says it is permissible to perform a prayer that has some legal purpose such as the prayer that is to be performed after ablution as an act of the *Sunnah*. As for the Hanbalîs, they say it is prohibited to perform any voluntary prayer at these two times. And, Allah knows best.

Q: What should be said during the *adhân*?

A: It has been narrated by Al-Bukhârî and others that the Prophet (PBUH) said, "*Whenever you hear the adhân, say what the mu'adhdhin says.*" However, when the *mu'adhdhin* says, "*Hayyi `alas-salâh* (Come to Prayer)" and "*Hayyi `alal-falâh* (Come to success)," the Muslim should say, "*Lâ hawla walâ quwwatâ illâ billâhil-`aliyyil-`azîm* (There is neither might nor power except with Allah, the Most High the Most Great)". This is according to a narration of Muslim

[1] Narrated by At-Tirmidhî.

and Abû Dâwûd on the authority of `Umar, may Allah be pleased with him. And, Allah knows best.

Q: What should be said after the *adhân*?

A: It has been narrated by Muslim on the authority of `Abdullâh Ibn `Amr, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

> *"When you hear the mu'adhdhin, repeat what he says then invoke a blessing on me, for every one who invokes a blessing on me will receive ten blessings from Allah; then beg from Allah for me the wasîlah (literally meaning "means"), which is a rank in Paradise fitting for only one of Allah's servants, and I hope that I may be that one. For, whoever asks that I be given the wasîlah will be assured of my intercession."*

And, Allah knows best.

Q: What should the *mu'adhdhin* consider before and while pronouncing *adhân*?

A: First of all, he should intend that his pronunciation of *adhân* is purely for the sake of Allah and for helping Muslims to know that the time of the prayer in question is due. He should also be in a state of *ṯahârah* or purification. He should moreover face the *qiblah*, raise his voice, and not speak to others while pronouncing *adhân*. This is "generally" what the *mu'adhdhin* should consider. And, Allah knows best.

Q: Is it obligatory that the person who has pronounced *adhân* pronounces *iqâmah* as well?

A: This is not obligatory, for it is permissible, as agreed upon by scholars, that *iqâmah* be pronounced whether by the *mu'adhdhin* or by anyone else. Yet, it is more becoming that the person who has pronounced *adhân* pronounces *iqâmah* as well. At-Tirmidhî has stated that most scholars apply this. And, Allah knows best.

Q: What is the time that is to be considered between *adhân* and *iqâmah*?

A: Generally speaking, as there is no "authentic" text that defines a certain period to be considered in this regard, it is recommended that people wait between *adhân* and *iqâmah* for a time which is enough for getting ready for the prayer and a during which people can gather to perform the prayer together, as mentioned by Ibn Battâl. And, Allah knows best.

Q: When exactly should people stand for prayer when *iqâmah* has been pronounced?

A: Mâlik says in his *Muwattâ'* that there is no specified time for that, and he adds that it is according to people's estimation especially that there may be among them someone ill or heavy. Any way, it has been narrated by Ibnul-Mundhir that Anas, may Allah be pleased with him, used to stand up for the prayer when the person who would be pronouncing *iqâmah* said, "*Qad qâmatis-salâh* (Come to prayer)". And, Allah knows best.

Q: Can anyone other than the regular *mu'adhdhin* of a mosque pronounce *adhân*?

A: It is not permissible for anyone to do so except after taking permission from this regular *mu'adhdhin*, or when the latter does not come to the mosque and the people fear that they should miss the time suitable for pronouncing *adhân*. And, Allah knows best.

Q: What is the difference between *shart̲* (condition) and *rukn* (pillar) in prayer?

A: Both conditions and pillars of prayer are obligations which must be considered in prayer otherwise it will not be valid. However, *faqîhs* say that an obligation (*fard̲*) that is to be done before entering to prayer is called *shart̲* or condition, and an obligation which is to be done inside prayer is called *rukn* or pillar. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person who does not know the *qiblah*?

A: If a person is bewildered concerning the *qiblah* while being on a journey or in a place away from people and he does not have any one whom he can ask about it, he should do his best to estimate its direction then perform prayer accordingly. Besides, he does not have to repeat the prayer if his estimation is proved to be wrong later on, simply because he is juristically ordered to seek to know the *qiblah* and he has already done that. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person who performs a prayer before its due time then realizes that?

A: In this case he must repeat the prayer, because one of the conditions of prayer is that the Muslim must perform each prayer after its time has become due, and not before that. Almighty Allah says, ﴾*...Verily, prayer is enjoined on the believers at fixed hours.*﴿ (Qur'ân: 4: 103) And, Allah knows best.

Q: What should the Muslim do if he wants to join congregational prayer while the *imâm* is bowing?

A: In this case he must say *takbîr*, as his first *takbîrah* which is known as *takbîratul-ihrâm*, while standing then say *takbîr* again and bow. If he catches the bowing with the *imâm* while the latter is already bowing and manages to say even one *tasbîhah*[1], then he will have caught the whole *rak`ah*, otherwise he will have missed the *rak`ah*. A common mistake which many people commit in this context is that they say *takbîratul-ihrâm* while bowing to make sure that they will catch the *rak`ah* with the *imâm*, and even some of them say *takbîr* only once for both *takbîratul-ihrâm* and bowing. This invalidates prayer because it violates one of the pillars of prayer, namely "standing," for *takbîratul-ihrâm* is to be said in the standing position. And, Allah knows best.

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[1] *Tasbîhah* in this position of bowing down is to say, *Subhâna rabbiyal-`azîm* (Glory be to my Lord, the Most Great).

Q: What is the *shar`î* ruling concerning a person who does not recite Al-Fati<u>h</u>ah out of forgetfulness?

A: According to the <u>H</u>anafîs, he must perform the two prostrations of forgetfulness at the end of the prayer, yet if he does not recite it on purpose he must repeat the prayer. Most *faqîhs*, however, maintain that recitation of Al-Fati<u>h</u>ah is an obligation and without fulfilling it prayer is invalid, unless the performer of prayer is behind an *imâm* in a congregational prayer. It has been narrated on the authority of Jâbir, may Allah be pleased with him, that the Prophet (PBUH) said,

> *"Whoever performs (even) one rak`ah in which he does not recite the opening chapter of the Book, has not performed (it validly), unless he is (performing prayer) behind an imâm."*[1]

And, Allah knows best.

Q: On how many organs must a performer of prayer prostrate?

A: Prostration must be performed on seven organs. The Prophet (PBUH) said, *"I have been commanded to prostrate on seven bones,"*[2] and these seven bones are the (extremities) of the two feet, the two knees, the two hands, and the face; and the face includes both the forehead and the nose. And, Allah knows best.

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[1] Narrated by At-Tirmidhî.

[2] Narrated by Muslim.

Q: What is the best formula of invoking blessings on the Prophet (PBUH) in prayer?

A: The best formula of invoking blessings on the Prophet (PBUH) and which is known as *As-Salâh Al-Ibrâhimiyyah* is the following one, as narrated by Muslim and An-Nasâ'î: "*Allâhumma sallî `alâ muhammad wa `alâ âli muhammad. Kamâ sallayta `alâ ibrâhîm wa `alâ âli ibrâhim. Wa bârik `alâ muhammad wa `alâ âli muhammad. Kamâ bârakta `alâ ibrâhim wa `alâ âli ibrâhîm fil-`âlamîn. Innaka hamîdun majîd.* (O Allah! Send *salâh*[1] on Muhammad and on the family of Muhammad as You sent *salâh* on Ibrâhîm (Abraham) and on the family of Ibrâhim. And bless Muhammad and the family of Muhammad as You blessed Ibrâhîm and the family of Ibrâhim in the worlds. Verily, You are Praiseworthy and Honorable.)" And, Allah knows best.

Q: What is the *shar`î* ruling concerning the first sitting in prayer?

A: The first sitting in prayer is the one done after the first two *rak`ahs* of a prayer consisting of three or four *rak`ahs*. Generally, this sitting is an act of the *Sunnah* according to most *faqîhs* but some *faqîhs*, like Abû Hanîfah, says that it is a *wâjib* (duty) of prayer and if anyone forgets it he must perform the two prostrations of forgetfulness. A performer of prayer says *tashahhud* in this sitting yet does not say *As-Salâh Al-Ibrâhimiyyah*[2]. And, Allah knows best.

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[1] Here: graces, honors, blessings, mercy, etc.

[2] See the glossary.

Q: What is the *shar`î* criterion concerning movement in prayer?

A: *Faqîhs* maintain that moving in prayer is considered to be legally much (*kathîr*) if it makes people think that the person who does such moving is not in prayer. Some *faqîhs* have estimated this "much moving" to be three frequent movements. However, there is no harm with such movements as gesturing, scrubbing one's skin, or making one or two steps forward for straightening rows. By the same token, looking around in prayer does not invalidate it, yet turning around in such a manner that one's chest becomes away from the *qiblah*, does. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person who neglects something that is meant for the perfection of prayer?

A: If a person neglects something which is meant for the perfection of prayer such as the invocation of *istiftâh* and raising one's hands on saying the first *takbîr*, his prayer is valid yet the reward for it is decreased because of that. Besides, such things do not necessitate any prostration for forgetfulness. And, Allah knows best.

Q: Should the Muslim stand up before prostrating for forgetfulness?

A: No standing is required before performing the two prostrations of forgetfulness at the end of prayer, and the Muslim can perform them while sitting

then makes the *taslîm* or salutation. The Prophet (PBUH) said,

> *"If any one of you does not know how many (rak`ahs) he has performed, three or four, let him perform two prostrations while sitting."*[1]

And, Allah knows best.

Q: Should a person performing prayer behind an *imâm* perform prostration for the forgetfulness of the *imâm*?

A: If the *imâm* forgets something in prayer, he is to perform the two prostration of forgetfulness and those he is leading in the prayer are to do the same because they must follow him in all the actions of prayer. This is because once the Prophet (PBUH) forgot to sit (after the second *rak`ah*) so when he finished the prayer he performed two prostrations and the people also performed the two prostrations with him instead of the sitting he forgot.[2] And, Allah knows best.

Q: Should a person performing prayer behind an *imâm* perform prostration for forgetfulness if he (the person) forgets something?

A: If a person forgets something in congregational prayer behind the *imâm*, he does not have to prostrate for forgetfulness nor does the *imâm* have to do so because of this person's forgetfulness. It has been narrated by Ad-Dâruqutnî in his *Sunan* on the

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[1] A part of a *hadîth* narrated on the authority of Abû Hurayrah. See *Fathiul-Bârî*, 2/99.

[2] Narrated by Al-Bukhârî.

authority of Ibn `Umar, may Allah be pleased with him, that the Prophet (PBUH) said,

> *"No (prostration for) forgetfulness is required on the part of a person (who is performing prayer) behind an imâm. But, if his imâm forgets (something), he (the imâm) and those who are behind him shoulder (the liability of) this (and so they all prostrate for forgetfulness)."*

And, Allah knows best.

Q: Is it required to say *tashahhud* after the prostration of forgetfulness?

A: Abû Hanîfah maintains that if a person prostrates for forgetfulness, he should sit after it and say *tashahhud* again then make *taslîm*, because the Prophet (PBUH) did that as narrated on the authority of `Imrân Ibn Husayn, may Allah be pleased with him.[1] Ahmad and Ash-Shâfi`î assert that if the prostration of forgetfulness is performed after *taslîm*, he should sit and say *tashahhud* then make *taslîm* all over again. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person who forgets to do the first sitting in prayer then remembers it when he is still near to the position of sitting?

A: In this case he should sit and say *tashahhud*. However, if he remembers it when he is nearer to the standing position, he is not to sit down yet he should prostrate for forgetfulness. This is what the Prophet

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[1] Narrated by At-Tirmidhî and Abû Dâwûd.

(PBUH) said in the *hadîth* narrated by Abû Dâwûd on the authority of Al-Mughîrah Ibn Shu`bah, may Allah be pleased with him. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person who forgets to sit the last sitting and stands up for a fifth *rak`ah* in a four-*rak`ah* prayer?

A: In this case he must cancel this fifth *rak`ah* and sit for *tashahhud* then prostrate for forgetfulness. This is to be applied if he does not prostrate in the fifth *rak`ah*; for if he does, Abû Hanîfah maintains that his prayer becomes voluntary and thus he will have to add a sixth *rak`ah* to the five *rak`ah*s. Also, if he sits after the fourth *rak`ah* for (a period) enough for *tashahhud* then stands for a fifth *rak`ah* out of forgetfulness and prostrates in this fifth *rak`ah*, he is to add another *rak`ah* to these five *rak`ah*s. In this way his prayer will be complete and the two *rak`ahs* will be regarded as voluntary prayer for him, yet he should prostrate for forgetfulness. And, Allah knows best.

Q: What is desirable for the Muslim to do in the prostration of recitation?

A: It is desirable for a person who prostrates for recitation to stand up then say *Allâhu akbar* then fall prostrate then say *Allâh akbar* again then stand up. According to *faqîh*s, standing before and after prostration of recitation is desirable and *takbîr* before and after it is an act of the *Sunnah*. It is also desirable to say certain words along with the three *tasbîhah*s which are normally said in prostration. For

example, he can say, *"My face has prostrated for Him Who has created and shaped it and Who has cleft (places for) its hearing and its sight, with His Might and Power."*[1] And, Allah knows best.

Q: What is the *shar`î* ruling concerning shortening of prayer by a person who travels by air or by car?

A: It is permissible for a person who travels by car or by airplane to shorten prayer if the distance of his journey is considered to be a distance of travel according to the language of the Arabs in which the Islamic *Sharî`ah* has been revealed.[2] This is to be applied even if he finishes this distance in an hour, because the *shar`î* criterion here is that the distance he covers is a distance with which he can shorten prayer whether he covers it on foot or by an airplane. After all, travel causes hardship in principle, and the ruling remains the same even if it does not cause such hardship on the part of some people. And, Allah knows best.

Q: When exactly can a traveler start shortening prayer?

A: Whenever a traveler surpasses the buildings of the town he travels from, it is permissible for him to start shortening his prayer, and it is not a stipulation that he reaches the town to which he is traveling. It has been narrated that Anas, may Allah be pleased with him, said, "I performed the *Zuhr* Prayer with

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[1] Narrated by At-Tirmidhî.

[2] For more details you may revise the section on "the distance of shortening prayer" elsewhere in this book.

the Prophet (PBUH) in Medina as four *rak`ahs* and the *`Asr* Prayer in Dhul-Hulayfah as two *rak`ahs*."[1] It has also been narrated that `Alî, may Allah be pleased with him, left Kufah and shortened prayer while seeing (its) buildings. On his way back someone said to him, "This is Kufah," but he said, "No, until we enter it." That is to say, it was said to him that he could perform prayer in full as they had reached Kufah but he said, "No, until we enter it," meaning that they were still legally allowed to shorten prayer because they were still in a state of traveling until they would be inside Kufah. And, Allah knows best.

Q: What is the *shar`î* ruling concerning the performance of voluntary prayer on a journey?

A: According to the majority of *faqîhs*, it is not legally detestable for those who shorten prayer because of being on a journey to perform voluntary prayers, whether they are from the voluntary prayers which are regularly performed (*as-sunan ar-rawâtib*) or from any other voluntary prayers. This is because the Companions of the Prophet (PBUH) used to perform voluntary prayers before and after the obligatory prayers while traveling.[2] It has moreover been narrated on the authority of Jâbir, may Allah be pleased with him, that the Prophet (PBUH) would perform voluntary prayer while riding (his mount) facing a direction other than that of the *qiblah*.[3] To confirm not to repeat, this is the opinion adopted by the majority of *faqîhs*. And, Allah knows best.

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[1] Narrated by Al-Bukhârî and Muslim.
[2] Narrated by Ibn Abû Shaybah.
[3] Narrated by Al-Bukhârî.

Q: Can a traveler perform prayer behind a man in residence, that is, a man who is not a traveler?

A: It is permissible for a traveler to perform prayer behind a man who is not in a state of travel. There is no difference among *faqîh*s concerning this point, and they have agreed that whenever a traveler performs prayer behind a man in residence he must perform the prayer in full, without shortening. This means that he is not allowed to make *taslîm* after two *rak`ah*s to end his prayer shortened while the "resident" *imâm* completes the prayer in full. This is because the Prophet (PBUH) said,

> *"An imâm (in prayer) is meant for nothing but to be followed. Therefore, if he says takbîr, then say takbîr; if he recites (the Qur'ân), then listen (to the recitation) carefully; and if he says takbîr and bows, then say takbîr and bow..."*

to the end of the *hadîth*.[1] This clearly indicates that if the *imâm* performs prayer in full, those led by him must follow him. And, Allah knows best.

Q: Can a man in residence perform prayer behind another who is on a journey?

A: There is no difference among *faqîh*s that a man in residence can perform prayer behind a man on a journey. However, in this case the *imâm*, who is a traveler, will perform two *rak`ah*s then make *taslîm*, because he will have then completed what is obligatory upon him. On the other hand, the man in residence, who is led by the traveler, will perform the prayer in

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[1] Narrated by Al-Bukhârî and Muslim.

full, because what is obligatory upon him is to perform four *rak`ah*s. Furthermore, it is legally desirable for the "traveling" *imâm* to say after *taslîm*, "Complete your prayer, for we are on a journey," as the Prophet (PBUH)[1] and his Companions[2] did.[3] And, Allah knows best.

Q: Is it a stipulation for the validity of shortening of prayer on a journey that this journey should be for performing an act of obedience?

A: Some *faqîh*s have stipulated that a man's journey should be for performing an act of obedience so that he can shorten prayer during it. This is because if it is for performing an act of disobedience, such as traveling for undertaking a prohibited deal in intoxicants and the like, then it is not permissible for whoever travels for such purposes to shorten prayer, because that will be a kind of "helping" him to disobey Almighty Allah. This is the view adopted by the majority of *faqîh*s.

However, Abû Hanîfah and others maintain that a traveling Muslim can shorten prayer whether his journey is for obeying or disobeying Allah, because Almighty Allah did not restrict the ruling concerning shortening of prayer to obedience or disobedience when He said,

﴿وَإِذَا ضَرَبْتُمْ فِي الأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلاَةِ﴾

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[1] Narrated by Abû Dâwûd.
[2] Narrated by Mâlik.
[3] For more details, see *Al-Mughnî*, 3/146.

﴾*And when you (Muslims) travel in the land, there is no sin on you if you shorten your prayer…*﴿

(Qur'ân: 4: 101)

And, Allah knows best.

Q: What are the prayers which are to be shortened on a journey?

A: Prayers which are to be shortened on a journey are the obligatory prayers which consist of four *rak`ahs*, namely, the *Zuhr* Prayer, the *`Asr* Prayer, and the *`Ishâ'* Prayer. Accordingly, there is no shortening in the *Fajr* Prayer or in the *Maghrib* Prayer. And, Allah knows best.

Q: Why is it not permissible to shorten the *Fajr* Prayer or the *Maghrib* Prayer?

A: Ibn Qudâmah says in his *Al-Mughnî* there is no difference among scholars that there is no shortening in the *Fajr* Prayer and the *Maghrib* Prayer. This is because the *Fajr* Prayer consists of two *rak`ahs*, and if it was to be shortened, it would be one *rak`ah*, while there is no one-*rak`ah* prayer except the *Witr* Prayer. In the same way, the *Maghrib* Prayer, which consists of three *rak`ahs*, is the *witr* (odd) prayer of daytime (as the voluntary *Witr* Prayer is performed by night); and if one *rak`ah* was to be shortened from the *Maghrib* Prayer, it would no longer be *witr* (i.e., of an odd number of *rak`ahs*). Still, if two *rak`ahs* were to be shortened from the *Maghrib* Prayer, the most of its *rak`ahs* would be taken out.[1] And, Allah knows best.

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[1] See *Al-Mughnî*, 3/121.

Q: What is the *shar`î* ruling concerning a person who misses a four-*rak`ah* prayer then goes on a journey and a person who misses it while traveling then returns to his town before making up for it?

A: Whoever misses a four-*rak`ah* prayer while traveling is to make up for it when he returns to his town as two *rak`ahs*. If however a person misses a four-*rak`ah* prayer while residing in his town then travels and wants to make up for it on his journey, he is to perform it as four *rak`ahs*, and it is not permissible for him to shorten it. This is because, in either case, he is to make up for the prayer in question by performing it as it was to be performed when he missed it: if it was to be performed as four *rak`ahs* then he is to make up for it as four *rak`ahs*, and if it was to be performed as two, he is to make up for it as two. And, Allah knows best.

Q: Is it stipulated that a person on a journey "intends" to shorten prayer if he wants to perform prayer behind an *imâm* who has already started his prayer?

A: Intention is not a stipulation in this case, as this traveling person can perform prayer behind this *imâm* though he does not know whether he will shorten the prayer or perform it in full. Thus, the traveling person will shorten the prayer if the *imâm* shortens it and he will perform it "in full" if the *imâm* does so. This is because shortening of prayer does not require an intention which is independent from that of the prayer itself. And, Allah knows best.

Q: What is the *shar`î* ruling if a traveling person catches only two *rak`ah*s with a "resident" *imâm*: should he complete the prayer to four *rak`ah*s?

A: He must complete the prayer to four *rak`ah*s because his *imâm* is "resident" and not in a state of traveling like him. It has been narrated by Al-Bayhaqî that Ibn `Umar, may Allah be pleased with him, was asked about the case of a man who catches two *rak`ah*s with resident people in congregation: should he complete the prayer or the two *rak`ah*s are sufficient for him. Ibn `Umar said, "He is to perform the prayer as they do," meaning "as a resident person and not as a traveler," and this requires the performance of prayer in full. And, Allah knows best.

Q: Is it permissible for the Muslim to combine two prayers if he is in need to do so?

A: It is permissible for the Muslim to combine prayers if he is in need to do so provided that this be incidental and not used habitually. It has been narrated that Ibn `Abbâs, may Allah be pleased with him, said, "The Messenger of Allah (PBUH) combined the Z̲uhr and the *`As̲r* prayers and the *Maghrib* and the *`Ishâ'* prayers and there was neither fear nor rain." It was said to Ibn `Abbâs, "What did he mean by that?" He said, "He meant not to put his nation to difficulty."[1] And, Allah knows best.

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[1] Narrated by Muslim and others.

Q: It is not incumbent upon women or those who are ill or on a journey to perform the *Jumu`ah* Prayer, but will it be instead of the *Zuhr* Prayer if they perform it?

A: If a woman, an ill person, or a traveler performs the *Jumu`ah* Prayer, through it is not obligatory upon any of them, that will be sufficient for him or her who performs it and thus they will not have to perform the *Zuhr* Prayer. This is because the *Jumu`ah* Prayer is not obligatory upon such persons for the sake of making things easy for them and not putting them to difficulty and hardship. Therefore, if they perform the *Jumu`ah* Prayer, that will be good for them because it is "originally" obligatory on Muslims in general. And, Allah knows best.

Q: What is the *shar`î* ruling concerning "speaking" while the *khutbah* or sermon of the *Jumu`ah* is being delivered?

A: It is legally forbidden for the Muslim to speak while the *khutbah* of the *Jumu`ah* is being delivered, because it is then that he must listen to the *imâm* while delivering this very special religious talk. This serves more than one goal: not to distract neither the *imâm* nor the other worshipers and to benefit from the *khutbah* when listening to it carefully. It has been narrated on the authority of Abû Hurayrah, may Allah be pleased with him, that the Prophet (PBUH) said,

> *"If you say to your fellow (Muslim) on Friday 'Listen!' (while the imâm is delivering the khutbah), you will have committed a mistake,"*[1]

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[1] Narrated by Al-Bukhârî and Muslim.

meaning: you will have said an unbefitting word and thus deserved punishment, or you will have lost the reward of the *Jumu`ah*. At-Tirmidhî has stated that most scholars maintain that it is detestable for the Muslim to speak while the *imâm* is delivering the *khutbah* of the *Jumu`ah*, but they allow that someone may tell him to keep silent only by gesturing.

In this connection, some scholars, including Ahmad, say that it is permissible to reply to the greeting of a Muslim while the *khutbah* is being delivered, whereas some others, including Ash-Shâfi`î, maintain that this detestable. And, Allah knows best.

Q: What is the *shar`î* ruling concerning the undertaking of business during the time of the *Jumu`ah*?

A: *Faqîh*s have agreed that undertaking business is forbidden during the time of the *Jumu`ah* because Almighty Allah says,

﴿يَـا أَيُّهَـا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ﴾

﴿*O you who believe (Muslims)! When the call is proclaimed for the prayer on the day of Friday (Jumu`ah Prayer), come to the remembrance of Allah and leave off business (and every other thing)...*﴾

(Qur'ân: 62: 9)

The Muslim is forbidden to undertake any business during this time so that he may not be distracted from this prayer by it. Ibn `Abbâs said that business

is prohibited when the call for the *Jumu`ah* Prayer is being pronounced, and Ibn Hajar agrees with him yet he says that it is permissible though detestable to undertake business during the first *adhân* of the *Jumu`ah*.[1] And still, most *faqîhs*, including Mâlik and Ahamd, view that any business undertaken during the time of the *Jumu`ah* Prayer is false and thus it must be cancelled. Whereas, some others, including Ath-Thawrî and some followers of Abû Hanîfah, say that it is not false yet it is an act of disobedience and whoever does that must repent to Allah. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person who catches one *rak`ah* from the *Jumu`ah* Prayer?

A: Most scholars maintain that whoever catches one *rak`ah* from the *Jumu`ah* Prayer is to join to it another *rak`ah* and his *Jumu`ah* will be valid. However, whoever catches with the *imâm* the prostration of the second *rak`ah* or *tashahhud*, is to perform four *rak`ah*s as a *Zuhr* prayer for it will not be a valid *Jumu`ah*. The Prophet (PBUH) said,

> *"Whoever catches a rak`ah from the Jumu`ah Prayer or any other prayer, will have caught (that) prayer."*[2]

The Hanafîs however maintain that whoever catches the *tashahhud* will have caught the *Jumu`ah* Prayer, and so he is to complete the prayer as two *rak`ah*s, but he will have lost a better reward. They

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[1] See *Fathul-Bârî*, 2/391.

[2] Narrated by Ibn Mâjah.

have quoted the following *ḥadîth* as a proof: "*When the prayer is started, do not run for it but just walk for it calmly and perform (with the imâm) whatever you catch (from it) and complete whatever is missed,*"[1] and in another narration he (PBUH) said, "*... and make up for whatever you miss.*" And, Allah knows best.

Q: What is the *shar`î* ruling about performing prayer after the *Jumu`ah* Prayer?

A: It is an act of the *Sunnah* that the Muslim performs two or four *rak`ah*s after the *Jumu`ah* Prayer. It has been narrated on the authority of Abû Hurayrah, may Allah be pleased with him, that the Prophet (PBUH) said,

> "*Whenever any one of you performs the Jumu`ah Prayer, let him perform four rak`ahs after it.*"[2]

It has also been narrated that the Prophet (PBUH) would not perform any prayer after the *Jumu`ah* Prayer until he would leave (the place of prayer), then he would perform two *rak`ahs*.[3] This means that whoever wants to perform four *rak`ah*s after it can do so and whoever wants to perform two *rak`ah*s can so, and this view has been attributed to Aḥmad. And, Allah knows best.

Q: What is the *shar`î* ruling concerning perfuming and adorning oneself on Friday?

A: Friday is a day of feast for Muslims and they gather on it to perform the *Jumu`ah* Prayer. That is

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[1] Narrated by Al-Bukhârî and Muslim.
[2] Narrated by Muslim.
[3] Narrated by Al-Bukhârî.

why the Prophet (PBUH) encouraged the Muslim to wear for that his best clothes, to take a bath, to use *siwâk*, and to apply the best perfume he can get. One of the *hadîths* dealing with this matter is the *hadîth* in which the Prophet (PBUH) said,

> *"This is a day of feast that Allah has made for Muslims. Therefore, whoever comes for the Jumu`ah Prayer should take a bath, and let him apply perfume if there is any, and use siwâk (as well)."*[1]

And, Allah knows best.

Q: What should the Muslim do if it becomes too crowded in the *Jumu`ah* Prayer?

A: He can then bow and prostrate as best as he can even if this should be done on the back of his Muslim brother who is right before him in the prayer. It has been narrated that `Umar, may Allah be pleased with him, said, "If it is too crowded, you can prostrate on your (Muslim) brother's back."[2] And, Allah knows best.

Q: What is desirable for the Muslim to do on Friday in particular?

A: On Friday, it is desirable for the Muslim to invoke blessings much on the Prophet (PBUH). It has been narrated that the Prophet (PBUH) said,

> *"Verily, Friday is one of the best of your days. On it Adam was created, on it he passed*

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[1] Narrated by Mâlik and Ibn Mâjah.

[2] Narrated by Ahmad and others.

away, and on it (the trumpet) will be blown and (all humans) will swoon away (i.e., die right before Resurrection). Therefore, invoke blessings on me much on it, for verily your invoking blessings on me will be shown to me."

Those listening said, "O Messenger of Allah! How will our invoking blessings on you be shown to you when you will have deteriorated (after death)?" He Prophet (PBUH) replied, *"Verily, Allah has made it forbidden for the earth to eat the bodies of Prophets."*[1]

It is also desirable that the Muslim recites the chapter of Al-Kahf. It has been narrated on the authority of Abû Sa`îd Al-Khudrî, may Allah be pleased with him, that the Prophet (PBUH) said,

"Whoever recites the chapter of Al-Kahf on Friday, that will supply him with light (in the period) between the two (days of) Friday,"[2]

meaning, that will supply him with light in the period between the Friday on which he recites this chapter and the next one.

It is moreover desirable for the Muslim to invoke Allah much on this day, trying to seek the hour in which Allah responds to invocations on Friday. The Prophet (PBUH) said,

"There is an hour on Friday and if a Muslim gets it while performing prayer and asks something from Allah, then Allah will definitely meet his demand."

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[1] Narrated by Abû Dâwûd and An-Nasâ'î.
[2] Narrated by Al-Hâkim and others.

He (PBUH) then pointed out the shortness of that time with his hands.[1] And, Allah knows best.

Q: What should the Muslim recite from the Qur'ân in the *Fajr* Prayer on Friday?

A: It is desirable for the Muslim to recite from the Qur'ân in the *Fajr* Prayer on Friday as follows: to recite the chapter of As-Sajdah in the first *rak`ah* and the chapter of Ad-Dahr (or Al-Insân) in the second *rak`ah*. This is what the Prophet (PBUH) used to do as narrated by Muslim. And, Allah knows best.

Q: What should the Muslim recite from the Qur'ân in the *Jumu`ah* Prayer?

A: It has been narrated by Muslim that the Prophet (PBUH) used to recite in the *Jumu`ah* Prayer: the chapter of Al-Jumu`ah and the chapter of Al-Munâfiqûn.

Q: Is it an act of the *Sunnah* that the Muslim performs voluntary prayer before or after the *`Îd* (Feast) Prayer?

A: On the contrary, according to the *Sunnah* no voluntary prayer is to be performed before or after the *`Îd* Prayer. It has been narrated by Muslim on the authority of Ibn `Abbâs, may Allah be pleased with him, that the Messenger of Allah (PBUH) went out (for the *`Îd* Prayer) on the Day of Sacrifice (*`Idul-Adhâ*) or the Day of Fast-breaking (*`Idul-Fitr*), and he

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[1] Narrated by Al-Bukhârî and Muslim.

performed two *rak`ahs* but he did not perform any prayer before or after that. And, Allah knows best.

Q: When can the Muslim perform prayer without facing the *qiblah*?

A: In principle, it is obligatory to face the *qiblah* when performing prayer. However, there are certain cases in which the Muslim can perform prayer without facing the *qiblah*. First, it is permissible for a person who is riding a mount (or any means of transportation) to perform "voluntary" prayer on his mount and his *qiblah* will be wherever his mount goes, for the Prophet (PBUH) would do so as narrated by Al-Bukhârî and Muslim on the authority of `Âmir Ibn Rabî`ah, may Allah be pleased with him. Secondly, a person who is in a state of fear, coercion, or illness can perform prayer without facing the *qiblah* if he is unable to face it.

Almighty Allah says,

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ۞ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنتُمْ فَاذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ﴾

﴿*Guard strictly (the five obligatory) prayers especially the middle prayer (i.e. the best prayer -`Asr). And stand before Allah with obedience (and do not speak to others during the prayers). And if you fear (an enemy), (perform prayer) on foot or riding. And when*

you are in safety, offer the prayer in the manner He has taught you, which you knew not (before).》

(Qur'ân: 2: 238-239)

Al-Bukhârî has narrated that Ibn `Umar, may Allah be pleased with him, commented on the part 《*And if you fear (an enemy), (perform prayer) on foot or riding*》 saying, "(It means:) whether you are facing the *qiblah* or not facing it." And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person who does not know how to recite Al-Fatihah: can he perform prayer without it?

A: Originally, no prayer is valid without Al-Fatihah, but Al-Khattâbî maintains that if a person does not know how to recite it, he can recite instead any other "seven verses" from the Qur'ân which he knows well. If he is unable to know any other part of the Qur'ân, he can switch to the items of *tasbîh*, *tahlîl*, and *tahmîd* (see the glossary) which the Prophet (PBUH) has taught his *Ummah*. It has been narrated by Abû Dâwûd, At-Tirmidhî, An-Nasâ'î, and Al-Bayhaqî that the Prophet (PBUH) taught a man prayer and said to him, "*If you have (i.e., know) some (part) of the Qur'ân, recite (it), otherwise (worship Allah) with tahmîd, takbîr, and tahlîl then bow down.*" And, Allah knows best.

Q: What is the minimum limit of remaining quiet (or *tuma'nînah*) in such positions of prayer as bowing and prostration?

A: Scholars have estimated the minimum of remaining quiet in the two pinpointed positions to be for a period enough for saying one *tasbîhah*. To remind our readers, the *tasbîh* which is traditional (*ma'thûr*) in the bowing position is to say "*Subhâna rabbiyal-`azîm* (Glory be to my Lord, the Most Great)," and the traditional *tasbîh* in the prostration position is to say "*Subhâna rabbiyal-a`lâ* (Glory be to my Lord, the Most High)". And, Allah knows best.

Q: What is the meaning of the word "*âmîn*" (usually translated as "amen") in "Arabic"?

A: It means "O Allah! (Please) answer (the invocation)!" It is said in general after finishing an invocation yet it is said in special after finishing the chapter of Al-Fatihah in prayer, and it must be known that it is not a part of this chapter. And, Allah knows best.

Q: Can a performer of prayer ask Allah to forgive him if he hears his *imâm* reciting a verse speaking about forgiveness for example?

A: Whenever the Muslim hears a verse speaking about mercy, he can ask Allah for His Mercy; if he hears a verse dealing with His Forgiveness, he can ask Him to forgive him; and whenever he hears a

verse speaking about Hellfire, he can ask Allah to protect him from it, and so on. This is because the Prophet (PBUH) would do that as narrated by Muslim on the authority of Hudhayfah Ibnul-Yamân, may Allah be pleased with him. The Muslim can do that whether it is inside or outside prayer. And, Allah knows best.

Q: In which prayers and *rak`ah*s can a performer of prayer recite the Qur'ân out loud and where is he to recite it quietly?

A: According to the *Sunnah*, the Muslim can recite the Qur'ân out loud in the two *rak`ah*s of the *Fajr* Prayer and those of the *Jumu`ah* Prayer, as well as in the first two *rak`ahs* in the *Maghrib* and the *`Ishâ'* prayers. He can also do so in the *`Îd* Prayer, the Eclipse Prayer, and the *Istisqâ'* Prayer. On the other hand, he is to recite the Qur'ân quietly in the *Zuhr* and the *`Asr* prayers, the third *rak`ah* in the *Maghrib* Prayer, and the last two *rak`ah*s in the *`Ishâ'* Prayer. As for the rest of the voluntary prayers (*nawâfil*), he is to recite the Qur'ân quietly in those performed during daytime yet he can recite it either quietly or out loud in those performed during the night. Interestingly enough, loud recitation is usually done by the *imâm* while those who are led by him listen to his recitation. And, Allah knows best.

Q: Can a performer of prayer recite the Qur'ân while the *imâm* is reciting it out loud in a prayer in which the Qur'ân is to be recited out loud by the *imâm*?

A: He must listen to the recitation of his *imâm* and not recite with him. Almighty Allah says,

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

> ﴿*When the Qur'ân is recited, listen to it, and be silent that you may receive mercy.*﴾
>
> (Qur'ân: 7: 204)

And the Prophet (PBUH) said,

> *"An imâm (in prayer) is meant for nothing but to be followed. Therefore, if he says takbîr, then say takbîr; if he recites (the Qur'ân), then listen (to the recitation) carefully..."*

to the end of the *hadîth*.[1] And, Allah knows best.

Q: What is the prostration of gratitude (*sujûdush-shukr*)?

A: Whenever you receive glad tidings that you have been bestowed with something good or that something bad has been taken away from you, it desirable that you fall prostrate for Almighty Allah as a way of thanking Him and showing gratitude to Him for that. It has been narrated by Abû Dâwûd and others on the authority of Abû Bakrah, may

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[1] Narrated by Al-Bukhârî and Muslim.

Allah be pleased with him, that whenever something good or pleasant happened to the Prophet (PBUH) he would fall prostrate to show gratitude to Allah, Glorified and Exalted be He. Important still, it is not a stipulation that a person who performs such prostration be in a state of ablution. And, Allah knows best.

Part Three

Obligatory Alms (*Zakâh*)

Zakâh in Focus

Definition and Importance

Zakâh is the name of what man takes out of his property in a certain amount that is specified by the *Sharî`ah* as a right of Allah which is to be paid for the poor. It is called *zakâh* because it purifies both the soul and the property of whoever pays it, especially with the fact that the Arabic word "*zakâh*" means "purity," "growth," and "blessing". Almighty Allah says,

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا﴾

﴾*Take sadaqah (alms) from their wealth in order to purify them and sanctify them with it...*﴿

(Qur'ân: 9: 103)

He also says,

﴿وَمَا آتَيْتُم مِّن رِّبًا لِّيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِندَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ﴾

﴾*And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allah, but that which you give in Zakâh*

seeking Allah's Countenance then those, they shall have manifold increase.》

(Qur'ân: 30: 39)

Zakâh is the second obligation in Islam after Prayer (*Salâh*), and Allah has prescribed it upon the rich among Muslims. It can also be said that it is a fiscal act of worship, as acts of worship are generally either physical, such as Prayer, or fiscal, such as *Zakâh*.

Moreover, due to the importance of *Zakâh* in Islam, it is connected to Prayer in eighty-two verses from the Qur'ân. This is so that the Muslim can realize the significance of this pillar in his religion. Some of these verses read,

﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَأَقَامَ الصَّلاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلاَّ اللَّهَ فَعَسَى أُولَئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ﴾

《*The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day; perform prayer, and give Zakâh and fear none but Allah. It is they who are expected to be on true guidance.*》

(Qur'ân: 9: 18)

﴿فَإِن تَابُوا وَأَقَامُوا الصَّلاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ﴾

《*But if they repent, perform prayer and give Zakâh, then they are your brethren in religion...*》

(Qur'ân: 9: 11)

﴿الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الأَرْضِ أَقَامُوا الصَّلاَةَ﴾

﴿*Those (Muslim rulers) who, if We give them power in the land, (they) perform prayer and pay Zakâh…*﴾

(Qur'ân: 22: 41)

In addition to its purifying both the soul and the property of man, *Zakâh* also inculcates in his heart love for doing good and adhering to righteousness. No faith of a man would be perfect until he fulfills both the right of the "Creator" and the right of His "creatures": the former by establishing prayer and the latter by paying *Zakâh*. By fulfilling the two rights all humanity can obtain happiness and prosperity.

This might shed some light upon all the chaos which is overwhelming human communities all over the world; it is simply because people do not act upon Allah's ordinances and forbiddances. Even Muslims are negligent in this regard. Had Muslims fulfilled the duties that Allah ordained for them concerning *Zakâh* in the best way and as it should be handled according to the *Sharî`ah*, there would have never been any poor or needy person among them, and there would have never been any such destructive systems as capitalism and socialism which offer nothing save poverty for the poor.

The true Muslim community is united in cohesive integrity. It is a community where the rich sympathize with the poor and those who are able have mercy upon those who are disabled. Once such ties are severed, the community is afflicted by calamities and catastrophes. *Zakâh*, which Allah has ordained upon

the rich, is only a means of safety against such calamities, and that is why the Prophet (PBUH) said,

> *"Verily, Allah has prescribed upon the rich of Muslims, in their property, an amount that is tantamount to the (needs of) the poor among them. And the poor (among Muslims) would not suffer because of being hungry or unclothed except as a result of what the rich among them would do. Behold! Almighty Allah will make them receive a hard reckoning and a painful torment (if they do not pay that amount)."*[1]

The Obligation of *Zakâh*

Zakâh has been prescribed as an obligation in Islam through the Qur'ân, the *Sunnah*, and consensus (*ijmâ`*) of the Muslim *Ummah*.

In the Qur'ân, Almighty Allah ordains,

﴿وَأَقِيمُوا الصَّلاَةَ وَآتُوا الزَّكَاةَ﴾

﴿*And perform prayer and give Zakâh...*﴾

(Qur'ân: 2: 43)

In the *Sunnah*, it has been narrated by Al-Bukhârî and Muslim on the authority of Ibn `Abbâs, who said,

> "The Prophet (PBUH) sent Mu`adh to Yemen and said, '*Invite the people to testify that there is no god but Allah and that I am the Messenger of Allah. If they obey you and do so, then teach them that Allah has enjoined*

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[1] Narrated by At-Tabarânî.

> *on them five prayers in every day and night (in twenty-four hours). If they obey you and do so, then teach them that Allah has made it obligatory upon them to pay Zakâh from their property and it is to be taken from the wealthy among them and given to the poor.'"*

As for consensus of the *Ummah*, all Muslims have unanimously agreed that *Zakâh* is an obligation, and the Companions of the Prophet (PBUH) unanimously agreed that those who withheld it were to be fought. It has been narrated by Al-Bukhârî and Muslim on the authority of Abû Hurayrah, who said,

> "When the Messenger of Allah (PBUH) died and Abû Bakr was elected as a Caliph after him, some of the Arabs reverted to disbelief. `Umar said to Abû Bakr, 'How dare you fight the people while the Messenger of Allah (PBUH) said, '*I have been ordered to fight the people until they say 'There is no god but Allah' and whoever says 'There is no god but Allah' saves his wealth and his life from me unless he deserves a legal punishment justly, and his account will be with Allah*?' Abû Bakr said, 'By Allah, I will fight him who discriminates between *Zakâh* and Prayer, for *Zakâh* is the compulsory right to be taken from (man's) wealth. If they refuse to give me even a tying rope which they used to give to the Messenger of Allah (PBUH), I would fight them for withholding it.' `Umar said, 'By Allah, it was nothing except that I saw that Allah had opened the chest of Abû

Bakr to the fight, and I came to know for certain that was the truth.'"

All the Companions of the Prophet (PBUH) agreed with Abû Bakr that those who had withheld *Zakâh* were to be fought, and that was their "consensus" as to the obligation of *Zakâh*.

Withholding *Zakâh*

Wealth is a divine favor and blessing in principle, yet it may become a trial and a cause of Allah's indignation if man does not fulfill the duty that he is obliged to fulfill concerning it, that is *Zakâh*. This is because *Zakâh* is a "right" that "must" be given to those who "deserve" it from among the poor and the needy; Almighty Allah says,

﴿وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۝ لِلسَّائِلِ وَالْمَحْرُومِ﴾

﴾*And those in whose wealth there is a known right, for the beggar who asks, and for the unlucky who has lost his property and wealth (and his means of living has been straitened).*﴿

(Qur'ân: 70: 24-25)

The Qur'ân mentions rabbis and monks, who devour the wealth of mankind in falsehood, together with those who devour the property of the poor and the weak, saying,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيراً مِّنَ الأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلاَ يُنفِقُونَهَا فِي سَبِيلِ اللّهِ

فَبَشِّـرْهُم بِعَـذَابٍ أَلِيمٍ ۞ يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَـا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لأَنفُسِكُمْ فَذُوقُوا مَا كُنتُمْ تَكْنِزُونَ﴾

﴿*O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allah (i.e. Allah's Religion of Islamic Monotheism). And those who hoard up gold and silver and spend it not in the Way of Allah, - announce unto them a painful torment. On the Day when that will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): 'This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.*﴾

(Qur'ân: 9: 34-35)

Both parties will receive a severe punishment in Hellfire. Similarly, Almighty Allah makes a connection between those who withhold *Zakâh* and polytheists, making them fellows in the abode of torment:

﴿وَوَيْلٌ لِّلْمُشْرِكِينَ ۞ الَّذِينَ لاَ يُؤْتُونَ الزَّكَاةَ وَهُم بِالآخِرَةِ هُمْ كَافِرُونَ﴾

﴿*And woe to Al-Mushrikûn (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc.) Those who give not the Zakâh and they are disbelievers in the Hereafter.*﴾

(Qur'ân: 41: 6-7)

Another proof which indicates clearly the punishment of those who withhold *Zakâh*, is the *hadîth* narrated by Al-Bukhârî on the authority of Abû Hurayrah and in which the Prophet (PBUH) said,

> *"Any one whom Allah has given wealth but he does not pay its Zakâh, then, on the Day of Resurrection, his wealth will be presented to him in the shape of a bald-headed poisonous male snake with two poisonous glands in its mouth and it will encircle itself round his neck and bite him over his cheeks and say, 'I am your wealth; I am your treasure.'"*

Then the Prophet recited this verse,

> ﴿وَلاَ يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ هُوَ خَيْراً لَّهُم بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

> ﴿*And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory Zakâh). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth; and Allah is Well-Acquainted with all that you do.*﴾

(Qur'ân: 3: 180)

The verse has mentioned the "collar," which will be tied to the neck of whoever withholds *Zakâh*, and

the *hadîth* has clarified that it will be in the form of that huge "male snake," which will encircle itself round his neck.

Still, there is another *hadîth* that carries a severe warning with regard to withholding *Zakâh*. It is a *hadîth* narrated by Muslim on the authority of Abû Hurayrah, may Allah be pleased with him, and it reads that the Prophet (PBUH) said,

> *"If any owner of gold or silver does not pay what is due on him, on the Day of Resurrection plates of fire will be beaten out for him, then they will be heated in the fire of Hell and his sides, his forehead, and his back will be cauterized with them. Whenever these cool down, (the process is) repeated during a day the extent of which will be fifty thousand years, until judgment is pronounced among the servants (of Allah), and he will then see whether his path is to take him to Paradise or to Hellfire."*

And, it is sufficient as proof to record here that the Prophet (PBUH) swore by Allah that those who accumulate wealth and do not spend out of it the Cause of Allah, will be losers. This is in the *hadîth* narrated by Al-Bukhârî and Muslim and in which Abû Dharr, may Allah be pleased with him, said,

> "I approached him (the Prophet) while he was in the shade of the Ka`bah, and he was saying, *'They are the losers, by the Lord of the Ka`bah! They are the losers, by the Lord of the Ka`bah!'* I said (to myself), 'What is

wrong with me? Is anything improper detected in me? What is wrong with me?' Then I sat beside him and he kept on saying his statement. I could not remain quiet, and Allah knows in what sorrowful state I was at that time. So, I said, 'Who are they (the losers)? Let my father and mother be sacrificed for you, O Messenger of Allah!' He said, *'They are the wealthy people, except those who do like this and like this and like this (i.e., spend of their wealth in Allah's cause).'"*

May Allah protect us from being among those losers who withhold the right that Allah has enjoined upon them in their wealth!

The Conditions Obligating *Zakâh*

Zakâh is obligatory on whoever meets the following conditions: to be Muslim, to be free, to have the *nisâb* (the minimal amount of wealth which obligates *Zakâh* as specified by the *Sharî`ah*), that a whole year passes while having the property, and not to be indebted. Below these conditions will be discussed in brief, as follows:

The first condition: to be Muslim.

The owner of the property must be Muslim, for this is a condition of legal responsibility or *taklîf*. This is because *Zakâh* is an act of worship and any Islamic act of worship is to be tackled by a Muslim who is the only one who can be rewarded for it, as a disbeliever does not deserve any reward simply because he does not believe in Allah in principle.

The second condition: to be free.

A payer of *Zakâh* must be free because a slave is himself owned by another person and it is known that a slave is possessed by his master along with whatever he himself possesses. In a word, whoever does not have anything is not to pay *Zakâh*.

The third condition: to have the *nisâb*, or the minimal amount of wealth which obligates *Zakâh* as specified by the *Sharî`ah*. This is because *Zakâh* is obligatory on those who are rich, and not those who are poor, as the Prophet (PBUH) said,

"(It is to be) taken from their rich people to be (paid) back to their poor people."[1]

The *nis̲âb* is not a big sum of money as some people may think. Rather, it is a relatively small amount which the *Sharî`ah* has regarded as the beginning of richness.

This *nis̲âb* is to be surplus in man's wealth, that is, it must not be of the necessary things which he cannot do without, such as his food, clothes, house, means of transportation, no matter how much these things may cost.

More light will be shed on *nis̲âb* according to the different fiscal areas where *Zakâh* can be paid, on top of which are gold and silver.

The fourth condition: that a whole year passes

while having the *nis̲âb*. To be exact, this year is a *Hijrî* one, which is counted according to lunar months. With this passing of a whole year, the *Sharî`ah* grants man the opportunity to increase his wealth through business and other lawful means, so that he can pay the *Zakâh* due on him from his profit, and not from the capital, otherwise he will have to pay the *Zakâh* from the capital-something that he will have to face as a result of not undertaking any business through which his wealth would grow. After all, he still has money that a poor man does not have, and so he is not to be exempted from paying *Zakâh* merely because his wealth has not grown through the year in question. It is his fault any way.

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[1] A part of *h̲adîth* narrated by Al-Bukhârî and Muslim.

This fourth condition is derived from the following Prophetic ordinance: *"There is no Zakâh due in a wealth until a year has passed,"*[1] i.e., until a whole *Hijrî* year passes while having the *niṣâb* at least.

The fifth condition: not to be indebted.

A man must not be in debt for *Zakâh* to be due on him, because *Zakâh*, originally, is obligatory on the rich for supporting the poor and the needy, while an indebted man is himself poor and needy and thus it cannot be due on him. He needs money to pay his debt back, unless he has more money than the amount of the debt and this extra money reaches the *niṣâb*, for then he will have to pay the *Zakâh* due for this *niṣâb* irrespective of his debt. The Prophet (PBUH) said,

> *"There is no (due) ṣadaqah (alms) except that which is (given) as a result of richness (or self-sufficiency)."*[2]

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[1] Narrated by Ibn Mâjah.

[2] Narrated by Aḥmad, and Al-Bukhârî has narrated a wording similar to this one.

The Recipients of *Zakâh*

Almighty Allah says,

﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴾*As-Sadaqât (here it means Zakâh) are only for the poor, and the needy, and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause, and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise.*﴿

(Qur'ân: 9: 60)

This Qur'ânic verse lists the eight recipients of *Zakâh* or the eight categories of those who are to receive *Zakâh* legally. Each category will be discussed in the following lines.

1. The Poor

A poor person or *faqîr* is a man who does not have the amount of property without which neither he nor his children can do. This includes food, clothes, shelter, and the like. Any one who does not have such necessary things is *faqir* and deserves *Zakâh*. A rich

person or *ghanî*, on the other hand, is a person who has, at least, the *nisâb* which obligates *Zakâh*.

2. The Needy

According to Al-Asma`î and Ash-Shâfi`î, a needy person or *miskîn* is a person who, though needy, is in a better condition than a poor person. For example, he may need ten *dirhams* for the necessary things yet he has only six or seven *dirhams*. According to another interpretation, a *miskîn* is a needy person who is in a condition "worse" than that of a poor person or *faqîr*. This is because he does not have food, clothes, or house.[1] And, the Prophet (PBUH) described a *miskîn* as being a person who does not ask people for help because of his modesty.[2]

3. Those Employed to Collect *Zakâh*

The third category of those who are to receive *Zakâh* represents those who are employed to collect it. They are to be given out of *Zakâh* because they have been exclusively occupied with collecting it and thus collecting it has becomes a job to them. Therefore, they are to be given out of *Zakâh* what is sufficient for them as well as for their children even if they are self-sufficient. It has been narrated by Abû Dâwûd in his *Sunan* that the Prophet (PBUH) said,

> *"No sadaqah (alms) is lawful for a rich person except for five (kinds of people): an invader in the Cause of Allah, a person*

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[1] This meaning is found in Al-Jawharî's *As-Sihâh*.
[2] See *Fathul-Bârî*, 8/202.

employed to collect it, a person in debt, a man who has bought it with his own money, or a (rich) man who has a needy neighbor who received a sadaqah then (this) needy man gave it to the rich man (as a present)."

A person who is employed to collect *Zakâh* is to be given out of it – according to the effort he exerts – what is sufficient for him and his family. However, as Ibn Qudâmah says in his *Al-Mughnî*, a person who collects *Zakâh* must not be a disbeliever because he must be trustworthy and disbelief contradicts trustworthiness, but he can be a rich man.[1]

4. Those Whose Hearts Are to Be Attracted (*Al-Mu'allafatu Qulûbuhum*)

This category originally refers to those people to whom the Prophet (PBUH) used to give out of *Zakâh* to attract their hearts toward Islam or to make them keep to it firmly if they had already confessed it. It has been narrated that Safwân Ibn Umayyah, may Allah be pleased with him, said,

> "Verily, the Messenger of Allah (PBUH) would give me (*sadaqah*) while he was surely the most detestable person to me, and he kept giving me until he became the most beloved one to me."[2]

Those whose hearts are to be attracted or *al-mu'allafatu qulûbuhum* are themselves divided into three subcategories:

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[1] *Al-Mughnî*, 4/107.

[2] See At-Tabarî, *Jâmi`ul-Bayân*, 10/157.

a. Those whom the Prophet (PBUH) used to attract through alms so that they might embrace Islam and thus their people would embrace it as well,

b. those who embraced Islam yet their faith was weak, so they were given alms so that they might keep to Islam firmly,

c. and those to whom the Prophet (PBUH) would give alms to keep their evil away from Islam and Muslims.

According to the majority of *faqîhs*, the share of these "*al-mu'allafatu qulûbuhum*" has been cancelled as that was applied by `Umar, may Allah be pleased with him, and the Companions, including Abû Bakr himself, did not object to what he had done[1] so it was a consensus of opinions (*ijmâ`*).

This view is adopted by Mâlik, Ash-Shâfi`î, and Abû Hanîfah, who have added that the share of this category in *Zakâh* was cancelled after the Prophet (PBUH) because Allah strengthened Islam so it became no longer in need of attracting the heart of anyone in such a way to embrace it. They also say that it is cancelled because there are no such "*al-mu'allafatu qulûbuhum*" any more, just as any of the other categories can be exempted when distributing *Zakâh* because it does not exist, as when there is no one in debt, for example, to give *Zakâh* to.

Yet still, it can be said, as asserted by As-Sâbûni in his *Al-Fiqh Ash-Shar`î Al-Muyassar*, that the category of "*al-mu'allafatu qulûbuhum*" can exist whenever there is a time when Muslims find any one

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[1] See *I`lâ'us-Sunan*, 9/72.

whose heart is to be attracted so that he can be inclined toward Islam or so that he can be helped, through alms, to keep to Islam firmly. This is to be put in mind especially with the fact that huge sums of money are spent for making Muslims, especially the poor among them, desert Islam and confess Christianity. It is more becoming that we, Muslims, attract the hearts of those Muslims to keep firmly to their religion and to help them be of unshakable faith, especially at the present time which witnesses increasing ignorance and rising error and perversity.

5. To Free the Captives

The term "captives" can apply both to captives in general and to slaves who want to be set free. This also applies in special to those slaves who are known as *mukâtabûn*, that is those whose masters have agreed with them that they will free them if they (the slaves) pay them certain sums of money. Allah has ordered that such *mukâtabûn* should be helped to set themselves free, and this is what is meant by the verse that reads,

﴿وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَآتُوهُم مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ﴾

﴿... *And such of your slaves as seek a writing (of emancipation), give them such writing, if you know that they are good and trustworthy. And give them something out of the wealth of Allah which He has bestowed upon you...*﴾

(Qur'ân: 24: 33)

This refers directly to the greatness of Islam, as it is keen on emancipating slaves and helping them to get rid of the "collar" of slavery.

And, there is no doubt that this category includes captives or prisoners of war, as they are not free, just like slaves.

6. Those in Debt

This category includes indebted persons who have nothing to pay their debts back. Therefore, a poor indebted person is to be given out of *Zakâh* to pay his debt even if it is a huge sum of money, yet he is not to be given any extra amount of money other than that of the debt, because he will then be rich and *Zakâh* is not to be given to the rich. The Prophet (PBUH) said, "*Sadaqah is not lawful for a rich person nor for a stout strong person,*"[1] because such people can earn their livelihood, unless they are poor as then they will be given out of *Zakâh* because of their being poor.

Generally, Muslims should help their Muslim brothers and sisters who are in debt to pay their debts back, as a way of helping one another in righteousness. It has also been narrated that Abû Sa`îd Al-Khudrî, may Allah be pleased with him, said that the Prophet (PBUH) ordered the people to give an indebted man in charity to pay his debt back.[2]

7. For Allah's Cause

The majority of scholars maintain that "*fî sabîlillâh*" or "for Allah's Cause" means for those who go

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[1] Narrated by Abû Dâwûd and At-Tirmidhî.
[2] Narrated by Muslim.

out for *jihâd* in the Cause of Allah. These are to be given out of *Zakâh* so that they can buy food, weapons, and other equipment which they need for fighting. This also includes what the children of these strivers need as long as their fathers are out in the Cause of Allah.

Some scholars, however, view that "Allah's Cause" is a general comprehensive term that includes all ways in which the money of *Zakâh* can be spent for seeking Allah's pleasure. This includes the construction of mosques, schools, hospitals, and the like.

The correct view is that of the majority of scholars, namely, that the term "Allah's Cause" or "*sabîl-ullâh*" is well known for its reference to *jihâd* or striving and fighting in the Cause of Allah in particular. It is also because the Qur'ânic verse, which lists the eight categories of those who are to receive *Zakâh*, is mentioned in a restrictive way (by using "only") and with a word which clearly indicates possession (i.e., "for"), as it reads, ﴿*As-Sadaqât (here it means Zakâh) are only for the poor...*﴾ to the end of the verse; whereas things such as "schools," "mosques," and "hospitals" cannot "possess" anything because they are not "persons".

Ibn Qudâmah says that it is not permissible to use the money of *Zakâh* for any thing other than what Allah has defined, such as establishing mosques and bridges, shrouding the dead, or anything of the kind, because the verse containing the recipients of *Zakâh* "defines" and "restricts" them and thus any other thing or person is to be excluded.[1]

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[1] See *Al-Mughni*, 4/125.

Yet still, "for Allah's Cause" may include the preparation of those who call others to Islam, that is, *du`âh*, by sending them abroad to propagate the religion of Islam. This in turn includes spending on those who pursue religious knowledge in general.

8. The Wayfarer

The last category of those who are to receive *Zakâh* is the wayfarer or *ibnus-sabîl*. This term "*ibnus-sabîl*" includes any stranger who needs money even though he should be rich in his own country. However, it is stipulated that, to be given money from *Zakâh*, his journey must not be for doing an act of disobedience or *ma`siyah*.[1]

Scholars have agreed that whoever is on a journey and has no relation with his country is to be given out of the money of *Zakâh* so that he can fulfill his needs if he cannot get any of his own money that is enough for that. He is to be given that money because of his "incidental poverty". Our religion is truly great, because it has not forgotten the Muslim whether he is home or traveling.

[1] See *Kifâyatul-Akhyâr*, 1/384.

The Items of Wealth in Which *Zakâh* Is Due

1. Gold and Silver

It has been narrated on the authority of `Alî Ibn Abû Tâlib, may Allah be pleased with him, that the Prophet (PBUH) said,

> *"If you have two hundred dirhams and a (Hijrî) year has passed while (having) it, five dirhams are due for it (as Zakâh). And nothing is due on you (i.e., in gold) unless you have twenty dinârs; so if you have twenty dinârs and a year has passed while (having) it, a half of dinâr is due for it (as Zakâh)."*[1]

This *hadîth* shows that the *nisâb* in gold and silver is as follows:

a. The *nisâb* of gold is twenty *dinâr*s which equal eighty-five grams of 24-karat gold, or ninety-seven grams of 21-karat gold, or one hundred and thirteen grams of 18-karat gold.

b. The *nisâb* of silver is two hundred *dirham*s which equal five hundred and ninety-five grams.

The amount of *Zakâh* due on any of these two currencies, as well as on any other currency such as riyal, dollar, and pound, is 2.5 percent, on condition

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[1] Narrated by Abû Dâwûd.

that the currency in question reaches the required *nisâb* and a whole *Hijrî* year passes while having it. And, the *nisâb* of banknote is what equals the value of twenty *dinârs* as pinpointed above. For example, if the value of one gram of 24-karat gold is a hundred Egyptian pounds and the *nisâb* in this form of gold is eighty-five grams (which is the equivalent of twenty *dinârs*), then whoever has eight thousand and five hundred pounds ($85 \times 100 = 8500$) must pay *Zakâh* for it, namely 212.5 pounds, which is 2.5 percent of this sum of money. Whoever has more money than that, that is to say more than the *nisâb*, is to pay *Zakâh* for that money no matter how much it is, yet the due *Zakâh* for that extra money is to be counted in the same way: 2.5 percent.

The *Zakâh* due for gold and silver jewelry

Scholars have differed concerning the question whether *Zakâh* is due for gold and silver jewelry or not. Some of them consider jewelry to be of the luxuries for women so they maintain that they must pay *Zakâh* for their jewelry if they reach the *nisâb* required for gold and silver. This view is adopted by Ibn Mas`ûd, Ibn `Abbâs, Abû Hanîfah, Ibn Hazm, and others. On the other hand, Mâlik, Ash-Shâfi`î, and Ahmad regard jewelry as something necessary for woman, and not of the luxuries, and because it has been narrated that some of the Companions, including Ibn `Umar and `Â'ishah, view that there is no *Zakâh* due for jewelry.

However, it is stronger in terms of indication of the texts quoted in this regard and better for those

who take precautions against wrong-doing, to pay *Zakâh* for this jewelry.

The first view, which obligates paying *Zakâh* for jewelry, depends on the following:

a. The general meaning of the divine words: ﴾*... And those who hoard up gold and silver and spend it not in the Way of Allah, - announce unto them a painful torment.*﴿ (Qur'ân: 9: 34) Ibn `Umar, may Allah be pleased with him, said, "If the *Zakâh* due for any of that is paid, then it is not of the (prohibited) hoarding (of gold and silver), even if it is (kept) under seven earths; and whatever is seen of it (i.e., not hoarded) and the *Zakâh* due for it is not paid, then it is of the (prohibited) hoarding."[1]

b. The general meaning of the *hadîth*s commanding that the *Zakâh* due for gold and silver must be paid, such as the *hadîth* that reads, "*There is no owner of gold who does not pay (the Zakâh) due for it except that it will be made for him plates of fire with which he will be branded on the Day of Resurrection.*"[2]

c. There are certain *hadîth*s which have been narrated concerning the paying of *Zakâh* for jewelry. One of these *hadîth*s read that a woman came to the Messenger of Allah (PBUH) and with her was her daughter in whose hands there were two thick bangles of

[1] Narrated by `Abdur-Razzâq.
[2] Narrated by Muslim and Ibn Mâjah.

gold. The Prophet (PBUH) said to her, "*Do you pay the Zakâh due for this*?" She answered in the negative so he said, "*Will you be pleased if Allah encloses your (hands) with them on the Day of Resurrection (making them) two bangles of fire*?" Thereupon she took them off and gave them to the Prophet (PBUH) and said, "*They are for Allah, Glorified and Exalted be He, and His Messenger,*"[1] i.e., she donated them for the Cause of Allah.

Still, even those who say that it is not obligatory upon women to pay *Zakâh* for jewelry stipulate that they must not be "hoarded" in big quantities which exceed the limit that women normally consider when taking jewelry for adornment, for if they are not hoarded like that, they will be as necessary as clothes and luggage for women. Also, they maintain that *Zakâh* becomes obligatory for jewelry if they are taken instead of money as a way of escaping from paying *Zakâh* for this money.

Finally, as said earlier, it is better for those who take precautions against wrong-doing to pay *Zakâh* for their jewelry, especially with the fact that the texts quoted by those who obligate that are stronger in terms of indication. And, Allah knows best.

2. Plants and Fruits

Almighty Allah says,

﴿يَـا أَيُّهَـا الَّذِينَ آمَنُوا أَنفِقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُم مِّنَ الأَرْضِ﴾

[1] Narrated by Abû Dâwûd, An-Nasâ'î, and others.

﴿*O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you...*﴾

(Qur'ân: 2: 267)

He also says,

﴿كُلُوا مِن ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ﴾

﴿*... Eat of their fruit when they ripen, but pay the due thereof (its Zakâh, according to Allah's Orders) on the day of its harvest...*﴾

(Qur'ân: 6: 141)

The kinds for which *Zakâh* is due

It has been narrated on the authority of Abû Mûsâ and Mu`âdh, may Allah be pleased with both of them, that the Messenger of Allah (PBUH) sent them to Yemen to teach the people there their religion, and he (PBUH) ordered them not to take *sadaqah* (*Zakâh*) except from the following four things: wheat, barley, dates, and raisins.[1]

The common denominator between these kinds is that all of them are food which can be stored, and that it is why rice, corn, and the like are included in these kinds. However, there is no *Zakâh* due for vegetables and fruits except for grapes and dates. This is according to the view adopted by the majority of scholars, including Mâlik, Ash-Shâfi`î, and Ahmad: there is no *Zakâh* due for plants and fruits except in the kinds that can be stored such as wheat and

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[1] Narrated by Al-Hâkim and Al-Bayhaqî.

barley, provided that they reach the *nisâb*; and there is no *Zakâh* in vegetables. As for Abû Hanîfah, he maintains that *Zakâh* is obligatory in plants, fruits, and vegetables, whether in small or big quantities, without being restricted to a certain *nisâb*. Still, the view adopted by the majority is easier in terms of application and better in terms of consideration for the interests of both farmers and collectors of *Zakâh*. This is because it is very difficult to preserve and distribute vegetables among the poor because they decay very quickly. This makes the opinion of the majority clearer and more evident, especially with the fact that Abû Yûsuf and Muhammad, the most distinctive followers of Abû Hanîfah, agree with the majority. Nevertheless, Abû Hanîfah's view brings about more benefit for the poor, as it widens the arena of *Zakâh* for their sake. Besides, he has mainly depended on the Qur'ânic verse that reads,

﴿يَـا أَيُّهَـا الَّذِينَ آمَنُوا أَنفِقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُم مِّنَ الأَرْضِ﴾

﴿*O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you…*﴾

(Qur'ân: 2: 267)

This verse generalizes what is to be spent out of ﴿*that which We have produced from the earth*﴾ without restricting it to certain kinds. Any way, each scholar has his own opinion and his own proof; and Allah knows best.

The *nisâb* of plants and fruits

Zakâh is not obligatory as for any of the above mentioned kinds except when they reach five *wasqs*: a *wasq* equals sixty *sâ`s* and a *sâ`* equals three kilograms approximately. The Prophet (PBUH) said,

> *"No sadaqah (Zakah) is due in (a quantity) less than five wasqs."*[1]

The amount of *Zakâh*

If any of the plants for which *Zakâh* is obligatory is irrigated through rain and the like, then one tenth (1/10th) is due for it as *Zakâh*; and if it is irrigated through machines and the like, then a half of tenth (1/20th) is due for it. The Prophet (PBUH) said,

> *"One tenth is due for what is watered by rivers or rains, and a half of tenth (is due) for what is watered by waterwheels."*[2]

3. Cattle

It is well known that cattle, or *an`âm* in Arabic, is a term which generally refers to beasts which are raised for meat and dairy products, and this includes camels, cows, and sheep, yet this excludes beasts such as donkeys and mules because they are not for eating. Almighty Allah says in this concern,

﴿أُحِلَّتْ لَكُم بَهِيمَةُ الأَنْعَامِ إِلاَّ مَا يُتْلَى عَلَيْكُمْ﴾

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[1] Narrated by Al-Bukhârî and Muslim.
[2] Narrated by Muslim and others.

﴾... *Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein)...*﴿

(Qur'ân: 5: 1)

Thus, what is lawful in these beasts are the kinds pinpointed above: camels, cows, and sheep. Adversely, beasts such as donkeys and mules are not for food, as they are to be mounted and used for carrying things. Almighty Allah says,

﴿وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لاَ تَعْلَمُونَ﴾

﴾*And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.*﴿

(Qur'ân: 16: 8)

The conditions obligating *Zakâh* for cattle

For *Zakâh* to be obligatory in cattle, the following conditions must be met:

1. The cattle must be let to pasture freely most of the year, so there is no *Zakâh* due for cattle which are foddered by those who own them as the *Sharî`ah* considers people's conditions. Moreover, cattle which are let to graze freely are usually raised for meat and dairy products, unlike those which are raised for carrying people and things and there is no *Zakâh* due for the latter.

2. A whole year must pass while having the cattle in question, so that the people who are raising

them can give out the *Zakâh* due for them out of the cattle's progeny as they can proliferate during this year.

3. The number of the cattle must reach the *nisâb* determined by the *Sharî`ah*, and the *nisâb* differs according to the kind of cattle as each kind has a certain *nisâb* which must be considered as far as *Zakâh* is concerned. More details about the *nisâb* of cattle are in the following lines.

The *nisâb* of cattle and the amount due for every type

There are three kinds of cattle for which *Zakâh* is due: camels, cows, and sheep.

(a) Camels:

No *Zakâh* is due in camels if they are less than **five**, because the Prophet (PBUH) said,

> "*No Zakâh is due for less than five camels.*"[1]

The following narration clarifies the *nisâb* and amount of *Zakâh* for camels:

Al-Bukhârî has narrated that Anas, may Allah be pleased with him, said,

> "When Abû Bakr sent me to (collect *Zakâh* from) Bahrain, he wrote to me the following: 'These are the orders for compulsory charity (*Zakâh*) which the Messenger of Allah (PBUH) has made obligatory for every Muslim, and which Allah has ordered His Messenger to observe: Whoever amongst

[1] Narrated by Al-Bukhârî and Muslim.

Muslims is asked to pay *Zakâh* accordingly should pay it and whoever is asked more than that (which is specified in this script) should not pay it; for twenty-four camels or less, sheep are to be paid as *Zakâh* (in the following order): for every five camels one sheep is to be paid, and if they are between twenty-five to thirty-five camels, one *bint makhâd* (one-year-old she-camel) is to be paid; and if they are between thirty-six to forty-five (camels), one *bint labûn* (two-year-old she-camel) is to be paid; and if they are between forty-six to sixty (camels), one *hiqqah* (three-year-old she-camel) is to be paid; and if the number is between sixty-one to seventy-five (camels), one *jadh`ah* (four-year-old she-camel) is to be paid; and if the number is between seventy-six to ninety (camels), two *bint labûn*s are to be paid; and if they are from ninety-one to one hundred and twenty (camels), two *hiqqah*s are to be paid; and if they are over one hundred and twenty (camels), for every forty (over one hundred and twenty) one *bint labûn* is to be paid, and for every fifty camels (over one hundred and twenty) one *hiqqah* is to be paid; and whoever has got only four camels, has to pay nothing as Zakâh, but if the owner of these four camels wants to give something, he can. If the number of camels increases to five, the owner has to pay one sheep as *Zakâh*…"

According to this narration, the amount of *Zakâh* due for camels can be listed in figures as follows:

The number of camels	The *Zakâh* due for it
5 – 9	1 sheep
10 – 14	2 sheep
15 – 19	3 sheep
20 – 24	4 sheep
25 – 35	1 *bint makhad* (one-year-old she-camel)
36 – 45	1 *bint labûn* (two-year-old she-camel)
46 – 60	1 *hiqqah* (three-year-old she-camel)
61 – 75	1 *jadh`ah* (four-year-old she-camel)
76 – 90	2 *bint labûns*
91 – 120	2 *hiqqahs*
121 or more	1 *bint labûn* for every 40 camels and 1 *hiqqah* for every 50 camels

(b) Sheep:

No *Zakâh* is due for sheep if they are less than **forty**. The following narration records the *nisâb* of *Zakâh* in sheep as well as the amount that is to be given as *Zakâh* according to the number of the sheep:

Al-Bukhârî has narrated that Anas, may Allah be pleased with him, said that when Abû Bakr sent him to (collect *Zakâh* from) Bahrain, he wrote to him the following (as in the narration mentioned above for the *Zakâh* in camels), until he wrote,

> "As regards the *Zakâh* due for (the flock of) sheep; if they are between forty and one hundred and twenty (40 and 120) sheep, one sheep is to be paid; and if they are

between one hundred and twenty and two hundred (120 and 200 sheep), two sheep are to be paid; and if they are between two hundred and three hundred (sheep), three sheep are to be paid; and for over three hundred sheep, for every extra hundred sheep, one sheep is to be paid as *Zakâh*. And if somebody has got less than forty sheep, no *Zakâh* is required, but if he wants to give, he can…"

According to this narration, the amount of *Zakâh* due for sheep can be listed in figures as follows:

The number of sheep	The *Zakâh* due for it
40 – 120	1 sheep
121 – 200	2 sheep
201 – 300	3 sheep
301 or more	1 sheep for every 100 sheep

(c) Cows:

As mentioned above, Al-Bukhârî has narrated on the authority of Anas a clear definition of the *nisâb* and amount of *Zakâh* due for camels and sheep, unlike the case with cows. However, Al-Bukhârî has recorded a narration which includes the mentioning of *Zakâh* in this type of cattle. This narration is on the authority of Abû Dharr, may Allah be pleased with him, and it reads that the Prophet (PBUH) said,

"By Him in Whose Hands my soul is, whoever has camels or cows or sheep and does not pay

their Zakâh, those animals will be brought on the Day of Resurrection far bigger and fatter than before and they will tread him under their hooves and will butt him with their horns, and (those animals will come in circle): when the last does its turn, the first will start again, and this punishment will go on until Allah finishes the judgments amongst people."

Any way, no *Zakâh* is due in cows if they are less than **thirty**, for it has been narrated by At-Tirmidhî, Abû Dâwûd, and others that Mu`âdh, may Allah be pleased with him, said,

> "The Messenger of Allah (PBUH) sent me to Yemen and ordered me to take a *musinnah* (two-year-old cow) for every forty cows and a *tabî`* (one-year-old calf) or tabî`ah (one-year-old cow) for every thirty cows."

Accordingly, the amount of *Zakâh* due in cows is as follows:

The number of cows	**The *Zakâh* due for it**
30 – 39	1 *tabî`* (one-year-old calf) or 1 *tabî`ah* (one-year-old cow)
40 – 59	1 *musinnah* (two-year-old cow)
60	Two *tabî`*s

After that for every thirty cows one *tabî`* is to be paid and for every forty cows one *musinnah* is to be paid.

In other words, you can start with the number seventy (being 40 + 30), as follows: for seventy cows one *musinnah* and one *tabî`* are to be paid, for eighty cows two *musinnahs* are to be paid, for ninety cows three *tabî`s*, for one hundred cows two *tabî`s* and one *musinnah*, and so on. This means that the obligatory amount changes in every extra ten cows from *tabî`* to *musinnah* and vice versa. This is what scholars have unanimously agreed upon according to the narrations available in this regard.

4. *Rikâz* and Minerals

Rikâz is a term that refers to treasures buried before the Islamic era. A person may find such *rikâz* without cost. Islam ordains that a person who finds it must pay one fifth of it immediately after finding it without waiting for a year or consideration for a certain *nisâb*. It has been narrated on the authority of Abû Hurayrah, may Allah be pleased with him, that the Messenger of Allah (PBUH) said, "... *And one fifth of rikâz (is to be given as Zakâh).*"[1] The same ruling applies to metals or minerals, including everything of the kind that is taken out of the earth such as gold, silver, iron, lead, and copper.

Yet still, if a person finds the *rikâz* in his own land, then there is no *Zakâh* due for it, as maintained by Abû Hanîfah. Ash-Shâfi`î and Ahmad, however, view that *Zakâh* is due in whatever metal that is procured out of the earth, and the amount of *Zakâh* here is 2.5 percent of the extracted metal, just like the amount ordained in gold and silver.

[1] Narrated by Al-Bukhârî and Muslim.

Abû Hanîfah's proof is the Prophet's words, "*... And one fifth of rikâz (is to be given as Zakâh).*" As, *rikâz*, according to Abû Hanîfah, includes whatever is hidden in the earth, and this includes treasures and metals. On the other hand, Ash-Shâfi`î and Ahmad prove that *Zakâh* is due in metals because Almighty Allah says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنفِقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُم مِّنَ الأَرْضِ﴾

﴿*O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you...*﴾

(Qur'ân: 2: 267)

They also prove it with the Prophet's words (in Arabic): "*Al-ma`din jubâr*". Ibnul-Qayyim says that these words have two possible meanings:

1. That there is no *diyah* (blood-money) for a person who is killed by accidentally falling into a mine.
2. There is no *Zakâh* due in *ma`din*[1], and this meaning is supported by the fact that the Prophet (PBUH) said after that, "... *And one fifth of rikâz (is to be given as Zakâh),*" thus differentiating between *ma`din* and *rikâz* and ordaining that one fifth is to be paid as *Zakâh* in the latter because there is no cost in taking *rikâz* out, unlike metals.

[1] The word *ma`din* refers to whatever exists in the earth of metals such as gold, silver, iron, lead, or copper.

As for Mâlik, he says that *ma`din* is like plants and thus *Zakâh* is to be paid from it as it (*Zakâh*) is taken from plants when they have been harvested. Yet it is worth mentioning that Mâlik also maintains that *rikâz* does not include such things which are taken out of the earth with cost and great endeavor.

In his *Fat*<u>*h*</u>*ul-Bârî*, Ibn <u>H</u>ajar says words that may settle this difference of opinions concerning this matter. He says that the majority of scholars are right concerning the idea that the Prophet (PBUH) differentiated between *ma`din* and *rikâz* in the <u>*h*</u>*adîth* in question using the (Arabic) *wâw* (meaning "and") for that, so it is possible that *rikâz* is different from *ma`din* (in terms of the *shar`î* ruling concerning each of them). He adds that the well-known just caliph `Umar Ibn `Abdul-`Azîz took out (as *Zakâh*) five out of every two hundred metals (i.e., 2.5 percent, just like gold and silver). Then Ibn <u>H</u>ajar goes on to say that the difference that is to be held between *ma`din* and *rikâz* in terms of obligation (of *Zakâh*), is that *ma`din* requires effort and cost to be extracted from the earth, unlike *rikâz*; and still, the *Sharî`ah* always reduces the amount of *Zakâh* due for what is obtained with much endeavor and cost and vice versa. Thus – Ibn <u>H</u>ajar concludes – one fifth of the *rikâz* found is to be paid because it was the property of a disbeliever (when buried in the past), so it has been considered by the *Sharî`ah* to be like war-booty (of which also one fifth is to be paid for Allah's Cause[1]).[1]

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[1] Almighty Allah says, ﴿*And know that whatever of war-booty that you may gain, verily one fifth of it is assigned to Allah, and to the Messenger, and to the near relatives (of the Messenger Mu*<u>*h*</u>*ammad), (and also) the orphans, masâkîn (the poor) and the wayfarer…*﴾ (Qur'ân: 8: 41)

Business Material

Business material, or `*urûdut-tijârah* as expressed in Arabic, is a term that covers whatever man has prepared for marketing and intends to obtain profit through undertaking business on it. Scholars have unanimously agreed that *Zakâh* is due on such business material. This includes lands that a person buys for selling it as a material of business and not to construct a building on it to dwell in. It also includes rice, sugar, lentils, leathers, cars, clothes, and any other stuff in which people trade in. Their value is to be estimated at the end of the year, that is after the passing of a whole *Hijrî* year, and *Zakâh* is to be paid for them if they reach the *nisâb* of gold and silver as pinpointed above. This is because they are regarded as money and they are utilized with the purpose of profiting.

This *shar`î* ruling has been derived from certain texts in the Qur'ân and the *Sunnah*. It has been narrated that Samurah Ibn Jundub, may Allah be pleased with him, said,

> "The Messenger of Allah (PBUH) used to order us to give out *sadaqah* (meaning *Zakâh*) from (the material) which we used to prepare for trading."[2]

In the same connection, Ash-Shâfi`î and Ahmad have narrated on the authority of Abû `Amr Ibn Hamâs who said that his father said,

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[1] See *Fathul-Bârî*, 3/365.

[2] Narrated by Abû Dâwûd and others.

> "I used to sell leather, pots, and bowls, and once `Umar Ibnul-Khattâb passed by me and said, 'Pay the *Zakâh* due for your property.' I said, 'O Commander of the Believers! They are just leather and pots!' He said, 'Estimate (their value) then pay the *Zakâh* due for them.'"[1]

Ibn Qudâmah comments on this narration saying, "This is a story the like of which is famous. Besides, no one has denied it, and thus this is regarded as consensus (*ijmâ`*)."[2]

Furthermore, some scholars have quoted the following verse to prove that *Zakâh* is due for business material:

﴿يَـا أَيُّهَـا الَّذِينَ آمَنُوا أَنفِقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُم مِّنَ الأَرْضِ﴾

> ﴿*O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you…*﴾
>
> (Qur'ân: 2: 267)

Mujâhid says that the words ﴿*the good things which you have (legally) earned*﴾ refer to the trade-oriented legal earning, and that the words ﴿*that which We have produced from the earth for you*﴾ refer to such things as grains, dates, and every thing for which *Zakâh* is due.[3]

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[1] Narrated by Ahmad, Ash-Shâfi`î, and others.

[2] *Al-Mughnî*, 4/249.

[3] *Fathul-Bârî*, 3/307.

These texts and other ones clearly indicate that *Zakâh* is due for business material or *`urûdut-tijârah*, including all kinds and categories thereof such as food, clothes, cars, buildings, and other things which can be used for legal trading.

Satan has managed to convince some owners of wealth that *Zakâh* is due only for gold and silver as well as the rest of the currencies in circulation, and that there is no *Zakâh* due for business material. These are Satanic insinuations which toy with the weak souls of such owners of wealth, for how could it be reasonably imagined that the *Sharî`ah* ordains *Zakâh* upon whoever has only two hundred *dirham*s of silver and does not ordain it upon a person who has a fleet of cars in which he does business? Of course, this cannot be a fair legislation that may spring from any religion, not to mention the fairest of all religions: Islam. You can simply imagine that, were such huge business material to be exempted from *Zakâh*, most of the rich people would buy great deals of lands, cars, buildings, etc., to avoid *Zakâh*. This would in turn make *Zakâh* ineffective and consequently the poor people would suffer from chronic poverty and starvation.

In his *Al-Fatâwâ*, Shaykh Shaltût says that the majority of the scholars of the Muslim *Ummah*, including the early and the late ones, have maintained that *Zakâh* is obligatory due for business material as long as their value reaches the monetary *nisâb* (of gold and silver). However, the estimation of the value should not include the value of the shop in which the business is handled nor the stable furniture which is used for undertaking this trade.[1]

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[1] See Shaltût, *Al-Fatâwâ*, 121.

The *Zakâh* due in shares

This is an important aspect that may be related to the issue of business material. If a person owns shares in some company or factory or in any business or industrial firm, he must pay *Zakâh* for these shares with consideration for their actual value at the end of the year, and not with consideration for their value at the time when he bought them at the beginning. This is because the value of such shares can increase or decrease, so what matters here is their value at the time when a whole year has passed while having these shares. For example, if a person buys a share for one hundred pounds then its value equals four hundred pounds after a year, the amount of *Zakâh* is to be counted as being 2.5 percent of the value of all the possessed shares as estimated at the end of the year, and not according to their value when they were bought at the beginning of it. The amount that is to be paid as *Zakâh* for them is 2.5 percent as ordained in all monetary forms of property, because these shares can be "sold" at all times. Equally important, you should remember that *Zakâh* becomes due for such shares only when their value reaches the *nisâb* in gold and silver.

Fast-breaking Obligatory Alms (*Zakâtul-Fitr*)

Zakâtul-Fitr or Fast-breaking *Zakâh* is called as such because it is to be paid after breaking fast at the end of the month of Ramadân. It is a form of *Zakâh* that is attached to the body and the soul of the Muslim because it purifies his soul and compensates for any deficiency he may have undergone while fasting in Ramadân. It is also called *Sadaqatul-Fitr* or Fast-breaking Alms.

The Prescription of *Zakâtul-Fitr*

The original source in which the prescription of this Fast-breaking *Zakâh* is recorded, is what has been narrated by Al-Bukhârî and Muslim on the authority of Ibn `Umar, who said,

> "The Messenger of Allah (PBUH) enjoined the payment of one *sâ`*[1] of dates or one *sâ`* of barley as *Zakâtul-Fitr* on every Muslim slave or free, male or female, young or old, and he ordered that it be paid before the people go out to perform the *`Îd* Prayer."

The Wisdom behind Its Prescription

After the end of Ramadân all Muslims finish the obligatory fasting of this month and become ready for

[1] One *sâ`* equals 3 kilograms approximately.

receiving the happy feast of fast-breaking (`*Îdul-Fitr*). On this blessed day, Muslims are guests of Almighty Allah and that is why it is prohibited that they observe any fasting on this day of celebration. Islam has ordained that every Muslim, whether rich or poor, should be happy on this day, and therefore all the needy and the poor Muslims are to be helped so that they can share with their Muslims brothers in the joy of the feast. That is why the Prophet (PBUH) said, "*Make them in no need to ask (for people's help) on this day.*"[1]

Moreover, as mentioned earlier, this *Zakâh* is expiation for any deficiency that the Muslim may have undergone while fasting during the month of Ramadân. Fast-breaking *Zakâh* makes up for this deficiency and makes the fasting apt to be accepted by Almighty Allah. It has been narrated that Ibn `Abbâs, may Allah be pleased with him, said

> "The Messenger of Allah (PBUH) enjoined *Zakâtul-Fitr* as a means of purification for the fasting person from blunder and obscenity and as a means of feeding for the needy. Whoever pays it before (the `*Îd*) prayer, it will be an accepted *Zakâh* (from him); and whoever pays it after the prayer, it will be a (mere) act of charity,"[2]

i.e., he will have missed the reward of *Zakâtul-Fitr* and what he has paid will be ordinary alms that he may give out for any charitable purpose.

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[1] Narrated by Al-Bayhaqî and others.

[2] Narrated by Abû Dâwûd and Ibn Mâjah.

This means that the Muslim should hasten to pay it before attending the `*Îd* Prayer.

The Conditions Obligating *Zakâtul-Fitr*

For *Zakâtul-Fitr* to be obligatory certain conditions must be met. The first of these conditions is that the payer of this *Zakâh* must be Muslim because it is an act of worship which, as said by the Prophet (PBUH), is a means of purification for the fasting person, and Islamic fasting is not valid on the part of a disbeliever nor is he worthy of purification.

The second condition in this regard is that a payer of Fast-breaking *Zakâh* must be free, because a slave is not legally asked to pay *Zakâh* as he and whatever his hands possess belong to his master. That is why the latter is to pay *Zakâtul-Fitr* for his slave.

Another condition, which is set by Abû Hanîfah unlike Mâlik, Ash-Shâfi`î, and Ahmad, and it is that the Muslim must have the *nisâb* (of *Zakâh* in general) so that it can be obligatory upon him to pay this *Zakâh* of fast-breaking. Abû Hanîfah says that he must possess the *nisâb*, which is what equals two hundred *dirhams* of silver, because the Prophet (PBUH) said,

> *"There is no (due) sadaqah (alms) except that which is (given) as a result of richness (or self-sufficiency)."*[1]

In contrast, Mâlik, Ash-Shâfi`î, and Ahmad maintain that *Zakâtul-Fitr* becomes obligatory upon

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[1] Narrated by Ahmad, and Al-Bukhârî has narrated a wording similar to this one.

a person if he possesses what is more than the food needed for a day and its night, and it is not a stipulation that he possesses the *nisâb* because this *Zakâh* is ordained as a way of helping the poor people, and whenever there is a poor person there is another one who is poorer than him.

This means that if a person has food other than that which is enough for him and his children, he is legally asked to pay *Zakâtul-Fitr*. There is no doubt that this judgment secures a wider zone of help for the poor, especially those who are "very" poor among them, because *Zakâh* is thus paid by a larger number of people and this secures more solidarity among Muslims.

Finally, *Zakâtul-Fitr* is to be paid as for the person himself who pays it as well as for those whom he must support, including his wife, children, and servants whom he supports and of whose affairs he is in charge. This is because the Messenger of Allah (PBUH), as narrated on the authority of Ibn `Umar, may Allah be pleased with him, enjoined the payment of one *sâ`* of dates or one *sâ`* of barley as *Zakâtul-Fitr* on "every" Muslim slave or free, male or female, young or old.[1]

The Amount of *Zakâtul-Fitr*

The *Sharî`ah* has defined the amount that is to be paid as *Zakâtul-Fitr* to be one *sâ`* of wheat, barley, dates, raisins, rice, corn, or any similar kind of grain which is used most by the people of a town as food.

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[1] Narrated by Muslim.

Muslim has narrated that Abû Sa`îd Al-Khudrî, may Allah be pleased with him, said,

> "We, on behalf of every young or old, free man or slave (amongst us), used to take out during the lifetime of the Messenger of Allah (PBUH) as *Zakâtul-Fitr* one sâ` of grain, or one sâ` of cheese, or one sâ` of raisins. We continued taking out these until Mu`âwiyah Ibn Abû Sufyân came to us for *Hajj* or *`Umrah*. He addressed the people on the pulpit and said, 'I see that two *mudd*s (which equal a half of a sâ`) out of the wheat of Ash-Shâm[1] is equal to one sâ` of dates (i.e., as far as *Zakâtul-Fitr* is concerned).' So, the people accepted it."

Also, it has been narrated by Al-Bukhârî on the authority of `Abdullâh Ibn Mas`ûd, may Allah be pleased with him, that the Prophet (PBUH) ordered that *Zakâtul-Fitr* was to be given as one sâ` of dates or one sâ` of barley, and the people made two *mudd*s of wheat as its equivalent. Ibn Mas`ûd meant the Companions when he said "the people," i.e., they agreed with Mu`âwiyah in his personal reasoning (*ijtihâd*) concerning this equalizing between two *mudd*s of wheat and one sâ` of dates or barley. The narration also indicates that the Companions used not to give wheat as *Zakâtul-Fitr* during the lifetime of the Prophet (PBUH) because it was rare then and its price was so high, however they started to give it at the time of Mu`âwiyah. This is confirmed by the

[1] The region now covering Palestine, Jordan, Lebanon and Syria.

narration of Al-Bukhârî on the authority of Abû S`aîd Al-Khudî, who said,

> "In the lifetime of the Prophet (PBUH) we used to give one *sâ`* of food or one *sâ`* of dates or one *sâ`* of barley or one *sâ`* of raisins (as *Zakâtul-Fitr*). And when Mu`âwiyah became the Caliph and the wheat was (available in abundance) he said, 'I see that one *mudd* (of wheat) equals two *mudd*s (of any of the above mentioned things).'"

At-Tirmidhî says,

> "Some scholars from among the Companions of the Prophet (PBUH) maintain that one *sâ`* of every (kind of food can be given out as *Zakâtul-Fitr*) except for wheat as only a half of *sâ`* is sufficient for that. This view is adopted by Ath-Thawrî, Ibnul-Mubârak, and the people of Kufah. However, Ash-Shâfi`î, Ahmad, and Ishâq view that one *sâ`* from every (kind of food is required)."[1]

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[1] *Sunan At-Tirmidhî*, 3/60.

Voluntary Alms

Almighty Allah says,

﴿مَثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِّائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۞ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لاَ يُتْبِعُونَ مَا أَنفَقُوا مَنًّا وَلاَ أَذًى لَّهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ﴾

﴿*The likeness of those who spend their wealth in the Way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He pleases. And Allah is All-Sufficient for His creatures' needs, All-Knower. Those who spend their wealth in the Cause of Allah, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.*﴾

(Qur'ân: 2: 261-262)

He also says,

﴿إِنَّ الْمُصَّدِّقِينَ وَالْمُصَّدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضاً حَسَناً يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ﴾

﴿*Verily, those who give sadaqât (i.e. Zakat and alms, etc.), men and women, and lend*

to Allah a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise).》

(Qur'ân: 57: 18)

It is an act of the *Sunnah* to give voluntary alms to any person whether he is a relative or not, whether he is an heir or not, whether he is poor or not, and whether he is Muslim or not. This is because it is an act of righteousness and such acts can extend to all people.

The Prophet (PBUH) said,

> *"He does not believe in me (truly) whoever spends the night with a full stomach while his neighbor is hungry beside him while he knows that."*[1]

In this *hadîth* the Prophet (PBUH) did not restrict the word "neighbor" to be Muslim as a stipulation, yet he used it absolutely as helping any person in need, no matter who he is, is a good act for which the Muslim is rewarded by Allah. This is because Islam commands that the Muslim should do good to all humans.

It has been narrated that once `Umar Ibnul-Khattâb, may Allah be pleased with him, saw a Jewish man asking people (i.e., begging) and he had already distributed gifts among the Muslims and thus saved them from asking people (in a similar way). He called the man and asked him, "Why are you asking people?" He said, "O Commander of the Believers! I ask (because I am in) need (and because

[1] Narrated by Al-Bukhârî.

of the) *jizyah* (tribute ordained upon me), and (because I am an) old (man)." Thereupon `Umar wept, and he said to the man, "We were not fair with you, as we consumed your youth then left you (helpless) until you have become elderly." Then he ordered that he should be given out of the Muslim public treasury what would suffice him. `Umar also commanded his rulers to search for people like that man and give them out of the public treasury what would suffice them as well.

Significant still, though it is permissible to give voluntary alms to people in general including the non-Muslims, it is more recommended that the Muslim gives in charity to his relatives. The Prophet (PBUH) said,

> *"It is one act of charity to give (voluntary) alms to a needy person, yet it is (counted as) two acts (of charity) if you give (voluntary) alms to a relative: (one for) giving alms and (one for maintaining) the ties (of kinship)."*[1]

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[1] Narrated by An-Nasâ'î and At-Tirmidhî.

Questions and Answers on *Zakâh*

Q: How is it that wealth is a means and not a goal in Islam?

A: In Islam, wealth is a means and not a goal, in the sense that it is a means through which the Muslim seeks to obtain Allah's satisfaction by spending out of this wealth in His Cause. This is the best form of wealth, as it is earned through lawful means and spent for religious purposes. On the other hand, there are people who take wealth as a goal giving no heed to how to gain it or where it is spent, legally or illegally. This is the worst form of wealth, as it is gained through illegal means and spent for illegal purposes. And, Allah knows best.

Q: When exactly is *Zakâh* to be paid?

A: The majority of scholars maintain that *Zakâh* becomes due "once" a whole *Hijrî* year has passed while having the *nisâb*. This is because delaying it causes harm to those to whom it is to be paid and, besides this, it is probable that a person may lose his wealth before paying the *Zakâh* due for it and thus the right of the poor will be lost as a result; and still, he will remain legally liable for this *Zakâh*. The Muslim should also remember here that any *Zakâh*

which is mixed with property ruins this property, as explicitly stated in the *hadîth* narrated on the authority of `Â'ishah who said that the Prophet (PBUH) said,

> *"No sadaqah (i.e., Zakâh) is mixed with property except that it ruins it."*[1]

That is why it must be paid once it becomes due and no delay is allowable. And, Allah knows best.

Q: What is the *shar`î* ruling concerning the payment of *Zakâh* to one's relatives?

A: It is not permissible to pay *Zakâh* to one's ancestors and descendants, nor is it permissible for a husband to give *Zakâh* to his wife or for a wife to give *Zakâh* to her husband. Yet, it is permissible to give *Zakâh* to relatives other than these, such as brothers and sisters, provided that they legally deserve to receive it, like being poor for example. By ancestors we mean one's father and mother as well as one's grandfathers and grandmothers, and by descendants we mean one's sons and daughters as well as one's grandsons and granddaughters. This is because it is obligatory upon the Muslim to provide for them if they have no income from which they can spend on themselves. If a payer of *Zakâh* gave *Zakâh* to any of these relatives, it would be as if he himself had benefited from that *Zakâh* as he would not have to spend on them as ordained by the *Sharî`ah*. And, Allah knows best.

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[1] Narrated by Al-Bukhârî and Ash-Shâfi`î.

Q: Is it permissible to give *Zakâh* to a strong young man who can earn his livelihood?

A: It is not permissible to give *Zakâh* to such a person because the Prophet (PBUH) said,

> *"Sadaqah is not lawful for a rich person or for a stout strong person."*[1]

This is because if it was permissible to give him *Zakâh*, he would get accustomed to laziness and depending on such an easy source of income, while our religion stimulates Muslims to work and never be lazy or indolent. And, Allah knows best.

Q: Is it permissible to give *Zakâh* to a young person?

A: It is permissible to pay *Zakâh* to people who are young and people who are old. This includes an orphan who has no property and a young child whose father is poor. However, in this case, *Zakâh* is to be given to the legal guardian (*walî*) who is in charge of the affairs of this orphan or child; and if he has no legal guardian, *Zakâh* is to be paid to whoever may be responsible for him such as his mother, as maintained by Ahmad Ibn Hanbal. Still, it is permissible to give *Zakâh* to a discerning boy who can distinguish between what is good and what is evil and who is able to spend the money given to him properly.[2] And, Allah knows best.

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[1] Narrated by Abû Dâwûd and At-Tirmidhî.

[2] See *Al-Mughnî*, 4/97.

Q: Is it obligatory that the Muslim gives the *Zakâh* due for *`urudut-tijârah* or business material in the form of money, or is it permissible to give *Zakâh* out of the material itself ?

A: It is permissible to give the *Zakâh* due for business material from the material itself. It has been narrated that Samurah Ibn Jundub, may Allah be pleased with him, said,

> "The Messenger of Allah (PBUH) used to order us to give out *sadaqah* (meaning *Zakâh*) from (the material) which we used to prepare for trading."[1]

It is also permissible to estimate the value of this material and pay the *Zakâh* due for it in the form of money. It has been narrated on the authority of Abû `Amr Ibn Hamâs who said that his father said,

> "I used to sell leather, pots, and bowls, and once `Umar Ibnul-Khattâb passed by me and said, 'Pay the *Zakâh* due for your property.' I said, 'O Commander of the Believers! They are just leather and pots!' He said, 'Estimate (their value) then pay the *Zakâh* due for them.'"[2]

And, Allah knows best.

Q: What are the things for which *Zakâh* is not obligatory?

A: No *Zakâh* is due for any of the necessary things which man always needs and uses in his life. *Faqîhs*

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[1] Narrated by Abû Dâwûd and others.
[2] Narrated by Ahmad, Ash-Shâfi`î, and others.

have stated that no *Zakâh* is due for a house which is used for lodgment, nor for the furniture of such a house, nor for clothes which one wears, nor for one's car which is used for personal transportation, nor for the machines used in factories and the like, nor for any other thing which is used in a similar way and for similar purposes. In a word, *Zakâh* is not to be paid for these things as long as they are not used for "profiting". And, Allah knows best.

Q: Is it valid to count debt as part of the *Zakâh* which is to be paid?

A: If a person is indebted to another yet he is poor and cannot pay the debt back, it is not valid for the creditor to count this debt as part of *Zakâh* which he is to pay. This is because the property in question does not actually exist and thus it cannot be counted as part of the *Zakâh*. In his *Al-Fiqh Ash-Shar`î Al-Muyassâr*, As-Sâbûnî suggests that to solve this problem, the creditor can pay a certain sum of money to the indebted person while intending that this money is from the *Zakâh* due on him then tells the indebted person to pay the debt back from this money. Another possible solution is that the creditor sends part of the *Zakâh* money to the indebted person with another one and the latter tells the indebted person that he can pay his debt back from this money which Allah has bestowed upon him. In this way, the indebted person will "own" the money and thus it will be valid for the creditor to take that money as a payment of the debt he owes that poor person.[1] And, Allah knows best.

[1] See *Al-Fiqh Ash-Shar`î Al-Muyassâr*, 2/144.

Q: Is it obligatory that the giver of *Zakâh* tells the person to whom he gives it that it is *Zakâh*?

A: On the contrary, he should not tell him that the money he is giving to him is *Zakâh* so that he may not break his heart and hurt his feelings. It is enough that the payer of *Zakâh* "intends" that what he is giving to that person is part of the *Zakâh* due on him, for actions are judged only according to intentions. He may also present that *Zakâh* to him in the form of a gift or a present or brotherly aid while intending that it is part of the *Zakâh*. This will be sufficient for him, and Allah knows best.

Q: What is the *shar`î* ruling concerning a person who pays the *Zakâh* due on him to a person then discovers later on that this person is rich?

A: The payment of *Zakâh* in this case is legally sufficient and effective on the part of its payer and he does not have to pay it again to a poor person, because what is "obligatory" in this connection is to pay the *Zakâh* due on him to a person whom he thinks to be poor or needy according to his personal reasoning, and he has already fulfilled this duty, so what he has done is sufficient for him. This is further because it may not be easy to make out those who are to be legally regarded as rich and those who are to be legally regarded as poor. Thus, if he thinks that a certain person is poor, it is permissible for him to pay *Zakâh* to this person, and it is not stipulated that he should ask him whether he is poor or not, yet he may ask others about him.

This may be indicated by what has been narrated on the authority of Abû Hurayrah, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

> *"A man said that he would surely give sadaqah (alms) (to someone) but when he went out with his sadaqah he put it at the hand of a rich man. The people started talking (to one another) that a sadaqah had been given to a rich man! He (the man who gave it) said, 'O Allah! Praise be to You! (Has the sadaqah been given) to a rich man?' Then someone came to him and said, 'Your sadaqah has been accepted (by Allah). As for the rich man, perhaps he will take an example (from this) and spend out of what Allah has bestowed on him.'"*[1]

And, Allah knows best.

Q: Is it permissible to move or carry *Zakâh* from one country to another?

A: It is permissible to move or carry the money or property assigned as *Zakâh* from one country to another, if the people in the other country need it more than the people of the country from which it is moved. This is because the Prophet (PBUH) said,

> *"(It is to be) taken from their rich people to be (paid) back to their poor people."*[2]

This means that *Zakâh* is to be taken from the rich among Muslims to be paid back to the poor also among

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[1] Narrated by Al-Bukhârî, Muslim, and An-Nasâ'î.

[2] A part of *hadîth* narrated by Al-Bukhârî and Muslim.

Muslims. Muslims constitute one nation no matter where they are, and any place in which Muslims live is like a homeland for the other Muslims. Therefore, it is permissible for the Muslim to pay the *Zakâh* due for his wealth to the Muslims who may be in a place other than that in which he lives. However, if there are poor people in his place, it is legally detestable that he carries *Zakâh* to another place or country, because it is more becoming for a Muslim to fulfill the need of those who are close to him than to fulfill the need of those who are far away from him.

It has been narrated by Muslim on the authority of Jâbir, may Allah be pleased with him, that the Prophet (PBUH) said to a man,

> "*Start with your own self and spend on yourself; and if anything is left, it is to be spent on your family; and if anything is left (after meeting the needs of the family), it is to be spent on your relatives; and if anything is left from your relatives, it is to be spent like this, and so on.*"

This *hadîth* indicates the way how the Muslim should act concerning "spending" in general, and it may support the judgment that *Zakâh* can be moved from one place to another one where Muslims may be in more need for it. And, Allah knows best.

Q: Give an example clarifying the way how the Muslim can pay the *Zakâh* due for his banknote?

A: First of all, you should know that the value of any banknote the Muslim may have is to be estimated with the value equal to the *nisâb* of gold. If the value

of this banknote amounts to the *nisâb* of gold and a whole *Hijrî* year passes while being in his possession, then the Muslim must pay *Zakâh* for it. The amount of *Zakâh* due for banknote is 2.5 percent, just like gold and silver.

Suppose that you have ten thousand pounds. To count the *Zakâh* due for this sum of money you should know first that the *nisâb* of gold is eighty-five grams of 24-karat gold. If the value of one gram of this karat equals 30 pounds, then the *nisâb* will be: $85 \times 30 = 2550$ pounds. This means that the money possessed (i.e., 10000 pounds) exceeds the *nisâb*, and thus what is to be paid as *Zakâh* here is 2.5 percent of this sum of money: 2.5 % of 10000 = 250 pounds. Thus, 250 pounds is the *Zakâh* amount that is to be paid for this ten thousand pounds. And, Allah knows best.

Q: What is the description of the wealth which is legally regarded as "hoarded"?

A: Wealth that is legally described as "hoarded" is that whose *Zakâh* is not paid, whether it is gold, silver, banknote, or any other form of property for which *Zakâh* is due yet this *Zakâh* is not paid. Almighty Allah says,

﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلاَ يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ﴾

﴾*... And those who hoard up gold and silver and spend it not in the Way of Allah, - announce unto them a painful torment.*﴿

(Qur'ân: 9: 34)

Ibn `Umar, may Allah be pleased with him, said,

> "If the *Zakâh* due for any of that (i.e., gold or silver) is paid, then it is not of the (prohibited) hoarding (of gold and silver), even if it is (kept) under seven earths; and whatever is seen of it (i.e., not hoarded) and the *Zakâh* due for it is not paid, then it is of the (prohibited) hoarding."[1]

And, Allah knows best.

Q: It is a stipulation that for *Zakâh* to be due on a person he must not be indebted, but what if his wealth exceeds his debt?

A: The Prophet (PBUH) said,

> *"There is no (due) s̲adaqah (alms) except that which is (given) as a result of richness (or self-sufficiency)."*[2]

That is why no *Zakâh* is due upon any indebted person as he then becomes himself poor and needs help to pay his debt back. Nevertheless, if the wealth he possesses exceeds his debt and this extra amount reaches the *nis̲âb*, he must pay *Zakâh* for this extra property. It has been narrated that `Uthmân Ibn `Affân, may Allah be pleased with him, said,

> "This is the month of your *Zakâh* (i.e., Ramad̲ân). Therefore, let him whoever is indebted pays his debt back then pay *Zakâh* for the rest of his property."

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[1] Narrated by `Abdur-Razzâq.

[2] Narrated by Ah̲mad, and Al-Bukhârî has narrated a wording similar to this one.

He said that in the presence of some Companions of the Prophet (PBUH) and none of them objected to what he had said, and that indicated that they agreed with him concerning his judgment.[1] And, Allah knows best.

Q: What is the *shar`î* ruling concerning the payment of *Zakâh* due for the wealth of a child or an insane person?

A: The majority of scholars, including Mâlik, Ash-Shâfi`î, and A<u>h</u>mad, maintain that *Zakâh* is due for the property of a child and an insane person, and thus the legal guardian (*walî*) of the child or the insane person must pay this *Zakâh*. They have quoted the following *<u>h</u>adîth* to prove their view:

> "*Trade in the property of orphans. Zakâh does not consume it.*"[2]

They have also said that `Â'ishah, may Allah be pleased with her, used to pay the *Zakâh* due on some orphans who were under her patronage.

However, Abû <u>H</u>anîfah asserts that *Zakâh* is not due for the property of a child or an insane person because neither of them is legally responsible (*mukallaf*) and sanity and puberty are stipulated for fulfilling an act of worship like *Zakâh*, just like Prayer. It has been narrated that Ibn `Abbâs, may Allah be pleased with him, said,

> "No *Zakâh* is obligatory upon a child until prayer is obligatory upon him."[1]

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[1] See *Al-Mughnî*, 4/264.
[2] Narrated by A<u>t</u>-<u>T</u>abarânî.

To settle this matter, it can be said that Abû H̲anîfah's view may be more evident because the conditions obligating *Zakâh* are not met by the persons in question, yet still the view adopted by the majority of scholars is better for those who take precautions against wrong-doing. And, Allah knows best.

Q: What is the *shar`î* ruling concerning the wealth gained during the year which is to pass while having the *nis̲âb*?

A: One of the conditions obligating *Zakâh* is that a whole *Hijrî* year must pass while having the *nis̲âb*. However, it is not a stipulation that a year should pass for every property added to this *nis̲âb*. Rather, it is sufficient to count the period of the year, which is to pass before paying the *Zakâh*, by defining a beginning and an end for it. For example, one may count one's *Zakâh* in the month of Ramad̲ân every year. In this way the Muslim can count whatever property he can gain from the beginning of the year to its end. For instance, if you have five thousand pounds at the beginning of the year and you save two thousand pounds every month, thus accumulating to an extra twenty-four thousand pounds at the end of the year, then you have to pay *Zakâh* for the total sum you have at the end of the year as follows: 5000 pounds possessed at the beginning of the year + 24000 pounds saved throughout the year = 29000 pounds. 2.5 percent of 290000 = 725 pounds, and this is the *Zakâh* that is to be paid for the whole property. And, Allah knows best.

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[1] Narrated by Ad-Dâruqut̲nî.

Q: What is the *shar`î* ruling concerning a person who dies before paying the *Zakâh* due on him?

A: Whenever a person dies before paying the *Zakâh* due upon him, this *Zakâh* is to be paid before his debts are paid to the creditors – if he is indebted – and also before dealing with legacies he may have bequeathed. However, Abû Hanîfah maintains that no *Zakâh* is to be paid out of the deceased person's property because *Zakâh* is an act of worship which is to be fulfilled with intention and no such intention can go out of a dead person, and thus no one can fulfill this act of worship in his stead. And, Allah knows best.

Q: What is the *shar`î* ruling concerning voluntary alms paid by the heirs of a dead person?

A: It is permissible for the heirs of a dead person to give voluntary alms on his or her behalf and the reward of that will reach him or her. It has been narrated by At-Tirmidhî that a man said, "O Messenger of Allah! My mother is dead. Will it benefit her if I give out voluntary alms for her benefit?" He (PBUH) answered in the affirmative, so the man said, "So, I have a garden and I call you to witness that I have given it in charity on her benefit." And, Allah knows best.

Q: Is it valid to pay *Zakâh* before it is due?

A: The majority of *faqîh*s, including Ash-Shâfi`î, Ahmad, and Abû Hanîfah, maintain that it is

permissible to pay *Zakâh* before its time, because Ibn Mâjah has narrated that Al-`Abbâs, may Allah be pleased with him, asked the Messenger of Allah (PBUH) if he could pay his *sadaqah* (*Zakâh*) before its time and he (PBUH) allowed him to do so.[1] This is permissible because it is considered a kind of "hastening" to do something good. And, Allah knows best.

Q: How can the Muslim pay *Zakâh* for his business money?

A: A Muslim trader must make an inventory of his business material at the end of every year and count its value according to the prices of the time of counting, and not according to the time when he bought that material, because the value of things increases and decreases in accordance with the expensiveness and cheapness of things. After that he can pay the *Zakâh* due for this material if its value reaches the *nisâb*. However, he must not include in the counting the value of the furniture, instruments, or machines used in his business, because they are not included in the stuff prepared for marketing. And, Allah knows best.

Q: What is the *shar`î* ruling concerning the payment of *Zakâh* for diamonds, pearls, and peridot?

A: The majority of scholars have agreed that there is no *Zakâh* due for the afore-mentioned jewels and any other gems as long as they are used as adornment.

[1] Narrated by Ibn Mâjah and At-Tirmidhî.

Yet, if they are used for business or investment, then *Zakâh* is to be paid for them because they will then included in *`urudut-tijârah* or business material, which includes every thing that has been prepared for selling and profiting. Thus, their value is to be estimated at the end of the year then 2.5 percent of their value is to be paid as *Zakâh* if their value reaches the *nisâb*. And, Allah knows best.

Q: What is the *shar`î* ruling concerning the *Zakâh* due for debts which a Muslim owes people?

A: Scholars unanimously view that *Zakâh* is due for a debt on the creditor if it is acknowledged by the indebted person and he is trustworthy. However, Ash-Shâfi`î says that the creditor must pay the *Zakâh* due for the debt even before taking it back because he has the ability to take it back, whereas Abû Hanîfah and Ahmad maintain that it is not obligatory upon the creditor to pay the *Zakâh* due for the debt except when he has already got it as he can then pay the *Zakâh* due for the debt including the *Zakâh* due for the previous years through which he did not take it back.

If the debt is with an insolvent person or with a person who denies the debt or postpones it every now and then, then no *Zakâh* is due for such a debt on the creditor until he gets it, and then he can pay *Zakâh* for it as due for only one year and no *Zakâh* is due for the previous years. This is because if *Zakâh* was due for them, it would be another tribulation on the part of the creditor added to the tribulation of owing such

an insolvent person or a person who denies his right to it. And, Allah knows best.

Q: Is *Zakâh* due for horses and slaves?

A: The majority of *faqîhs* view that no *Zakâh* is due for horses and slaves unless they are used as business material. This is because horses are originally used for racing and slaves for service and thus both are included in the things which are necessary and important for man's use. Scholars have proved this opinion with a number of texts. For example, it has been narrated by Al-Bukhârî and Muslim on the authority of Abû Hurayrah, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

> *"No sadaqah (Zakâh) is due upon the Muslim for his slave or his horse."*

However, Abû Hanîfah asserts that *Zakâh* is due for horses if they are males and females, because they can propagate with this characteristic, especially with the fact that Abû Dâwûd has narrated on the authority of Jâbir, may Allah be pleased with him, that the Prophet (PBUH) said,

> *"One dinâr is due (as Zakâh) for every horse that pastures freely."*

Still, the opinion of the majority of scholars – that no *Zakâh* is due for horses absolutely – is more evident because the *hadîths* backing it are mentioned in the Two *Sahîhs* of Al-Bukhârî and Muslim.[1] And, Allah knows best.

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[1] See *Fathul-Bârî*, 3/327.

Q: Is it valid to pay the *Zakâh* due for camels from the male camels?

A: Only female camels or she-camels are to be paid as *Zakâh* for camels, because the *hadîths* defining the *Zakâh* due for them mention only female camels. Al-Bukhârî has narrated that Anas, may Allah be pleased with him, said, "When Abû Bakr sent me to (collect *Zakâh* from) Bahrain, he wrote to me the following: (and what he wrote to him included the following,) "... For every five camels one sheep is to be paid, and if they are between twenty-five to thirty-five camels, one *bint makhâd* (one-year-old she-camel) is to be paid; and if they are between thirty-six to forty-five (camels), one *bint labûn* (two-year-old she-camel) is to be paid; and if they are between forty-six to sixty (camels), one *hiqqah* (three-year-old she-camel) is to be paid; and if the number is between sixty-one to seventy-five (camels), one *jadh`ah* (four-year-old she-camel) is to be paid..." to the end of the narration. However, both male and female cows and sheep can be paid as *Zakâh* for cows and sheep, also because the wording of the texts defining *Zakâh* for them includes both of them. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a collector of *Zakâh* who takes the best of the cattle as *Zakâh* and leaves the other camels, cows, or sheep for the payer of *Zakâh*?

A: It is not permissible for a collector of *Zakâh* to select the best camels, cows, or sheep and take them as *Zakâh* because the Prophet (PBUH) forbade this, for it causes harm to the owner of the cattle. Rather,

he should select the cattle on a scale of the average of what is good and what is bad among the animals in question. It has been narrated by Al-Bukhârî and Muslim on the authority of Ibn `Abbâs, may Allah be pleased with him, that when the Messenger of Allah (PBUH) sent Mu`âdh, may Allah be pleased with him, to Yemen, he said (to him),

> *"You are going to people of a (Divine) Book. First of all invite them to worship Allah (alone) and when they come to know Allah, inform them that Allah has enjoined on them five prayers in every day and night; and if they start offering these prayers, inform them that Allah has enjoined on them Zakâh, and it is to be taken from the rich amongst them and given to the poor amongst them; and if they obey you in that, take Zakâh from them and avoid (i.e., do not take) the best property of the people as Zakâh."*

In another *hadîth* the Prophet (PBUH) said,

> *"Whoever deals with sadaqah (Zakâh) excessively is like a person who withholds it,"*[1]

meaning that whoever takes from it what exceeds the due amount of *Zakâh* is as sinful as a person who does not pay the due *Zakâh*. And, Allah knows best.

Q: What is not valid to be taken in *Zakâh*?

A: Just as the *Sharî`ah* forbids that a collector of *Zakâh* takes the best of the property of the *Zakâh* payer as *Zakâh*, it also forbids that the *Zakâh* payer

[1] Narrated by Ibn Mâjah and others.

gives what is bad in his property as *Zakâh*. For example, the Prophet (PBUH) said concerning the *Zakâh* due for cattle,

> *"No old (animal whose teeth have dropped because of old age) is to be taken out as sadaqah (Zakâh) nor an imperfect (animal is to be taken out for that)."*[1]

At-Tirmidhî has stated that Az-Zuhrî says that a collector of *Zakâh* should divide the sheep into three categories: one containing the best of them (in terms of quality), one containing the medium of them, and one containing the worst of them. After that he should take the medium of them as *Zakâh*.[2] And, Allah knows best.

Q: What is the *Zakâh* due for honey?

A: *Faqîh*s have differed concerning the question whether there is any *Zakâh* due for honey or not. There are two views in this regard: the first view is that *Zakâh* is due for honey and its amount is one tenth, just as the case with plants and fruits. This opinion is adopted by the Hanafîs and the Hanbalîs, who have quoted certain *hadîth*s to prove their view. For instance, it has been narrated on the authority of Ibn `Umar, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

> *"In every ten canteens of honey one canteen is due (as Zakâh)."*[3]

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[1] Narrated by At-Tirmidhî and Abû Dâwûd.
[2] *Sunan At-Tirmidhî*, 3/19.
[3] Narrated by At-Tirmidhî.

The second view is that no *Zakâh* is due for honey, because it resembles the silk that comes out of silkworms. This opinion is adopted by the Shafi`îs and the Mâlikîs, who have quoted the following narration to prove their view: it has been narrated that Nâfi` said,

> "`Umar Ibn `Abdul-`Azîz asked me about the sadaqah (*Zakâh*) due for honey and I said to him, 'We do not have any honey so that we can give sadaqah (*Zakâh*) out of it. Yet still, Al-Mughîrah Ibn Hakîm has told us that no sadaqah (*Zakâh*) is due for honey.' `Umar commented, 'This is an acceptable just (ruling).' Then he sent a message to the people (i.e., to his rulers as he was the Caliph then) that no *Zakâh* was to be collected from the people for that."[1]

The first view adopted by the Hanafîs and the Hanbalîs is stronger because it secures more benefit for the poor and because it resembles the plants and fruits that come out of the earth. After all, Almighty Allah says,

﴿وَمَا أَنفَقْتُم مِّن شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ﴾

> ﴿... *and whatsoever you spend of anything (in Allah's Cause), He will replace it. And He is the Best of providers.*﴾

(Qur'ân: 34: 39)

And, Allah knows best.

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[1] Narrated by At-Tirmidhî.

Q: What is the *shar`î* ruling concerning the *Zakâh* due for what is taken out of the sea?

A: The majority of *faqîhs* maintain that no *Zakâh* is due for whatever is taken out of the sea, such as fish, pearls, corals, ambergris, etc., because Al-Bukhârî has narrated that Ibn `Abbâs, may Allah be pleased with him, said,

> "Ambergris is not included in *rikâz* (here *rikâz* can be translated as "ore"), as it is something that the sea throws out."

And, Allah knows best.

Q: Is there any *Zakâh* due for property that is usurped, stolen, or lost?

A: The majority of *faqîhs* maintain that no *Zakâh* is due for any property that has been usurped, stolen, or lost, because it is, with this condition, out of the possession the person who possessed it once, and so he cannot get any growth or investment out of it. Whereas, Mâlik says that he must pay *Zakâh* for it for one year when he gets it back.

The first view is more correct and more evident, because such property is out of his possession and when he gets it back he just starts dealing with it as a newly possessed thing, and thus *Zakâh* will be due for it after a year passes from the time he gets that usurped, stolen, or lost property. And, Allah knows best.

Q: Is "intention" obligatory on paying *Zakâh*?

A: *Zakâh* is an act of worship, and so it is stipulated that whoever is to pay it must "intend" that

what he is going to pay is *Zakâh*, while seeking to get reward from Allah for that. Almighty Allah says,

﴿وَمَـــا آتَيْتُم مِّن رِّبًا لِّيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلاَ يَرْبُو عِندَ اللَّـــهِ وَمَـــا آتَيْـــتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُوْلَئِكَ هُمُ الْمُضْعِفُونَ﴾

﴾*And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allah, but that which you give in Zakâh seeking Allah's Countenance then those, they shall have manifold increase.*﴿

(Qur'ân: 30: 39)

Also, the Prophet (PBUH) says in the well-known *hadîth* which has been narrated on the authority of `Umar, may Allah be pleased with him,

"*Actions are but by intention and every man shall have but that which he intends...*"[1]

Interestingly enough, Mâlik and Ash-Shâfi`î stipulate that "intention" must be determined at the time when *Zakâh* is paid, while Abû Hanîfah maintains that intention can be determined either at the time when *Zakâh* is paid or when the person "sets aside" the amount due in his property as *Zakâh*. Ahmad, however, says that it is permissible to determine intention a short time before paying it. And, Allah knows best.

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[1] Narrated by Al-Bukhârî and Muslim.

Q: Is it permissible to pay *Zakâh* before the end of the year that is stipulated to pass while having the *nisâb*?

A: The majority of *faqîhs* view that it is permissible to do so because it is a way of "hastening" to do something good and beneficial for the recipients of *Zakâh*. Almighty Allah says,

﴿فَاسْتَبِقُوا الخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعاً فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ﴾

﴿... *so strive as in a race in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ.*﴾

(Qur'ân: 5: 48)

To prove their view, the majority of *faqîhs* have quoted what has been narrated by Abû Dâwûd and others that Ibn `Abbâs, may Allah be pleased with him, asked the Messenger of Allah (PBUH) to permit him to pay the *Zakâh* due on him before the passing of the (required) year as a way of hastening to do good, and he (PBUH) allowed him to do so.[1] Mâlik, however, maintains that the payment of *Zakâh* is not legally sufficient unless a whole year passes as ordained by the Prophet (PBUH).[2] And, Allah knows best.

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[1] Narrated by Abû Dâwûd and others.

[2] This is in narrated with the same meaning by Ibn Mâjah and Al-Bayhaqî.

Q: What is the *shar`î* ruling concerning the payment of the "value" of what is due for *Zakâh*?

A: The majority of *faqîh*s maintain that it is permissible for a payer of the *Zakâh* due for items of *Zakâh* (other than money), such as cattle, gold, silver, etc., to pay the value of such items of *Zakâh* in the form of money. This is because the purpose of paying *Zakâh* is to give the recipient of *Zakâh* what is sufficient to fulfill his needs. Therefore, as it is permissible to do that with dates, camels, and gold, for instance, it is also possible that this be accomplished through the monetary value of these things. Among the proofs which the majority of scholars have used to prove their view is the narration of Al-Bukhârî that Mu`âdh, may Allah be pleased with him, asked the people of Yemen to bring him clothes as *sadaqah* (*Zakâh*) instead of barely and corn because that, he said, was "easier for them and better for the Companions of the Prophet (PBUH) in Medina".

On the other hand, Ash-Shâfi`î views that it is not permissible to pay the value of an item of *Zakâh* instead of the item itself except when the item or its kind is not available, because this is what the Muslim should do as a way of acting upon the textual ordinances in this regard. It has been narrated by Abû Dâwûd and Ibn Mâjah that when the Prophet (PBUH) sent Mu`âdh to Yemen he said to him,

> *"Take (as Zakâh) grains from grains, sheep from sheep, camels from camels, and cows from cows."*

In the light of the items of proof presented by the majority of *faqîhs* and their justification of this judgment that what matters here is to bring about what is beneficial for the recipients of *Zakâh*, it becomes clear that their view is more correct and more evident. And, Allah knows best.

Q: Is it a stipulation that *Zakâh* be paid to all of the eight categories representing the recipients of *Zakâh*?

A: First of all, the eight categories representing the recipients of *Zakâh* are those mentioned in the Qur'ânic verse that reads,

﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴾*As-Sadaqât (here it means Zakâh) are only for the poor, and the needy, and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause, and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise.*﴿
(Qur'ân: 9: 60)

As for the question whether it is a stipulation that *Zakâh* be paid to all of these eight categories, the majority of *faqîhs* maintain that it is permissible for a payer of *Zakâh* to pay it either to only one of these

legally defined recipients or to all of them. This is because Almighty Allah has made *Zakâh* only for the pinpointed categories and a payer of *Zakâh* can pay it to all of them or to only one of them. The objective of paying *Zakâh* is to give to the needy what suffices their needs, as the Prophet (PBUH) said to Mu`âdh, may Allah be pleased with him, when he sent him to Yemen, that *Zakâh* "*is to be taken from the rich amongst them and given to the poor amongst them...*"[1] In this *hadîth*, the Prophet (PBUH) did not mention all the eight categories, so *faqîh*s assert that it is permissible to pay *Zakâh* only to one category, or to all of the eight categories.

It is worth mentioning here that An-Nakh`î says that if the *Zakâh*-oriented property is a large amount, it can be divided and distributed among the defined recipients, and if it is a small amount, it is permissible to give it only to one category.[2] And, Allah knows best.

Q: Is it lawful to pay *Zakâh* to a rich man?

A: It is not lawful to give *Zakâh* to a rich man who possesses the *nisâb* and thus he himself is legally asked to pay *Zakâh*. The Prophet (PBUH) said,

> "*Sadaqah (alms) is not lawful for a rich person or for a stout strong person.*"[3]

He also said,

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[1] Narrated by Ibn Mâjah and others.
[2] *Al-Mughnî*, 4/128.
[3] Narrated by Abû Dâwûd and At-Tirmidhî.

"Sadaqah is not lawful for a rich person except when it is in Allah's Cause (i.e., for jihâd-oriented objectives and the like), or (when it is paid to) a wayfarer, or (to) a poor neighbor to whom sadaqah is given (by you) then he gives it (back) to you as a present or invites you (to share it with him)."[1]

And, Allah knows best.

Q: Is it lawful to give *Zakâh* to a disbeliever?

A: It is prohibited to give *Zakâh* to a disbeliever, a *dhimmî* (a non-Muslim living under the protection of an Islamic government), or an atheist, because the Prophet (PBUH) said that *Zakâh "is to be taken from the rich amongst them and be given to the poor amongst them,"*[2] meaning that *Zakâh* is to be taken from the rich amongst Muslims and be paid back to the poor also amongst them, and thus non-Muslims are not to be given anything of it. Ibnul-Mundhir says, "All the scholars we have learned (religious and *fiqhî* knowledge) from unanimously agree that no *dhimmî* is to be given anything from the property of *Zakâh*."

However, it is permissible to give such people voluntary alms because it has been narrated by Muslim that Asmâ' Bint Abû Bakr, may Allah be pleased with her, asked the Prophet (PBUH) whether she could keep the tie of kinship with her polytheist mother through some property and he (PBUH) said to her, *"Yes, keep the ties of kinship with your mother."* And, Allah knows best.

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[1] Narrated by Abû Dâwûd.

[2] Narrated by Ibn Mâjah and others.

Q: Is it lawful that one of the spouses pays *Zakâh* to the other?

A: It is not lawful that a husband gives *Zakâh* to his wife because it is obligatory upon him to spend on her, so if he gave her *Zakâh* it would be as if he paid it back to himself. This is the opinion adopted by all scholars as stated by Ibn Hajar in his *Fathul-Bârî* where he also says that scholars have differed concerning the question whether it is lawful for a wife to give *Zakâh* to her husband: Ash-Shâfi`î says that it is lawful because the Prophet (PBUH) allowed Zaynab, the wife of Ibn Mas`ûd to spend on her husband, saying, "*She will receive two rewards: a reward for (maintaining ties of) kinship and a reward for sadaqah.*"[1] Ash-Shâfi`î commented, "This indicates that it is permissible for a wife to pay *Zakâh* to her husband." In contrast, Abû Hanîfah and Ahmad maintain that this is not lawful because a wife's *Zakâh* that she pays to her husband goes back to her through what he spends upon her so it would be as if she did not pay it. Abû Hanîfah adds that the story mentioned in the narration quoted by Ash-Shâfi`î is concerning voluntary alms.

Ibn Hajar also comments in *Fathul-Barî* that the justification that Zaynab's story was concerning voluntary alms can be identified more through the following narration of Al-Bukhârî: Abû Sa`îd Al-Khudrî, may Allah be pleased with him, said,

> "On *`Îdul-Fitr* (Fast-breaking Feast) or *`Îdul-Adhâ* (Sacrifice Feast) the Messenger of Allah (PBUH) went out to the *Musallâ*

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[1] Narrated by Al-Bukhârî. See *Fathul-Bârî*, 3/328.

> (prayer place). After finishing the prayer, he delivered a sermon and ordered the people to give alms. He said, '*O people! Give alms.*' Then he went toward the women and said. '*O women! Give alms, for I have seen that the majority of the dwellers of Hellfire were (from amongst) you (women).*' The women asked, 'O Messenger of Allah! What is the reason for it?' He replied, '*O women! You curse frequently, and are ungrateful to your husbands. I have not seen anyone more deficient in reasonability and religion (i.e., religiosity) than you. O women! Some of you can lead a cautious wise man astray.*' Then he left. And when he reached his house, Zaynab, the wife of Ibn Mas`ûd, came and asked permission to enter. It was said, 'O Messenger of Allah! It is Zaynab.' He asked, '*Which Zaynab*?' The reply was that she was the wife of Ibn Mas`ûd. He said, '*Yes, allow her to enter,*' and she was admitted. Then she said, 'O Prophet of Allah! Today you ordered people to give alms and I had an ornament and intended to give it as alms, but Ibn Mas`ûd said that he and his children deserved it more than anybody else.' The Prophet replied, '*Ibn Mas`ûd had spoken the truth. Your husband and your children have more right to it than anybody else.*'"[1]

This narration indicates that the story in the other narration was concerning voluntary alms, and not concerning obligatory alms (*Zakâh*), especially with

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[1] Narrated by Al-Bukhârî. See *Fathul-Bârî*, 3/325.

the fact that *Zakâh* is not lawful to one's children either, while the Prophet (PBUH) told her that her husband and "her children" had more right to it than anybody else. This further indicates that the view adopted by Abû Hanîfah and Ahmad is preponderant and more evident concerning this issue. And, Allah knows best.

Q: Why is it that *Zakâh* is not lawful for the household of the Prophet (PBUH)?

A: *Zakâh* is not lawful for the household of the Prophet (PBUH) because it represents people's "impurities," as the Prophet (PBUH) said,

> *"Verily, these alms (i.e.,Zakâh) are the impurities of people, and they are not permissible for Muhammad (PBUH) or for the family of Muhammad."*[1]

Explaining the meaning of "people's impurities," An-Nawawî says it means that *Zakâh* "washes" their impurities because it purifies their souls and property, as Almighty Allah says,

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا﴾

> ﴿*Take sadaqah (alms) from their wealth in order to purify them and sanctify them with it...*﴾

(Qur'ân: 9: 103)

It is also important to mention in this context that the ruling of the prohibition under discussion was cancelled when *sadaqah* was given to a person then

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[1] Narrated by Muslim.

that person gave "the same item of *sadaqah*" to the Prophet (PBUH) "as a present". It has been narrated by Al-Bukhârî that once some meat was presented to the Prophet (PBUH) and `Â'ishah, may Allah be pleased with her, said to him, "This (meat) was given in charity to Barîrah (slave-girl)." He said, "*It is an object of charity for Barîrah but a present for us.*" And, Allah knows best.

Q: Is it permissible to give presents to the household of the Prophet (PBUH)?

A: Unlike *Zakâh*, it is permissible to give presents to the household of the Prophet (PBUH) because it has been narrated that people would offer presents to the Prophet (PBUH) and he would accept them. It has also been narrated that whenever something was offered to him, he would ask, "*Is it (offered as) alms or (as) a present* ?" If they (those who had offered it) said that it was alms, he would not eat it, and if they said it was a present, he would eat it.[1] And, Allah knows best.

Q: Is it permissible to pay *Zakâtul-Fitr* before the time it is due?

A: The time in which *Zakâtul-Fitr* becomes due is when the sun has set on the last day of the month of Ramadân, and that is why it is called *Zakâtul-Fitr* or Fast-breaking *Zakâh*. It is obligatory to pay this *Zakâh* at least before going to attend the `*Îd* Prayer, because this is what the Prophet (PBUH) ordained in this regard: he said,

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[1] Narrated by At-Tirmidhî and An-Nasâ'î.

> *"Whoever pays it before (the `Îd) prayer, it will be an accepted Zakâh (from him); and whoever pays it after the prayer, it will be a (mere) act of charity."*[1]

*Faqîh*s have unanimously agreed that it is permissible to pay *Zakâtul-Fitr* one or two days before *`Îdul-Fitr* (Fast-breaking Feast). This view is adopted by Mâlik and Ahmad, and Mâlik narrated in his *Muwattâ'* that Ibn `Umar would send *Zakâtul-Fitr* to the collector of *Zakâh* two or three days before *`Îdul-Fitr*. Ash-Shâfi`î and Abû Hanîfah say that it is even permissible to pay it from the first day in Ramadân because fasting is the cause of this *Zakâh* as it is a means of compensation for the deficiency that the fasting person may undergo. It has been narrated that Ibn `Abbâs, may Allah be pleased with him, said

> "The Messenger of Allah (PBUH) enjoined *Zakâtul-Fitr* as a means of purification for the fasting person from blunder and obscenity and as a means of feeding for the needy..."[2]

Scholars also say that as it is permissible for the Muslim to pay *Zakâh* in general before the passing of the year which is to pass while having the *nisâb,* it is also permissible for him to pay *Zakâtul-Fitr* even days before the day of the feast. They also say that it is "desirable" that the Muslim pays *Zakâtul-Fitr* at the eve of the feast before going to perform the *`Îd* Prayer. And, Allah knows best.

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[1] Narrated by Abû Dâwûd and Ibn Mâjah.
[2] Narrated by Abû Dâwûd and Ibn Mâjah.

Q: Is it valid to pay the "value" of the items of *Zakâtul-Fitr*?

A: The majority of scholars, including Mâlik, Ash-Shâfi`î, and Ahmad, maintain that it is not permissible for the Muslim to pay the value of the items of *Zakâtul-Fitr*, that is the value of dates, or barley, or raisins, etc. instead of the objects themselves. This is because he must pay exactly what the Prophet (PBUH) has specified for this *Zakâh*. It has been narrated by Abû Dâwûd that Messenger of Allah (PBUH) enjoined the payment of one *sâ`* of dates, or one *sâ`* of barley, or one sâ` of raisins as *Zakâtul-Fitr* on every Muslim free or slave, male or female.

Abû Hanîfah and others, on the other hand, maintain that it is permissible for the Muslim to pay the value of the items of *Zakâtul-Fitr* because this is easier and more helpful for the poor. The Prophet (PBUH) said,

> *"Make them in no need to ask (for people's help) on this day (of feast)."*[1]

This, they say, can be achieved both with barley, dates, raisins, etc., and with their value. Thus, if a poor person needs food, he will make use of it, and if he needs new clothes, for example, especially for an occasion like the feast, he will use the money given to him as *Zakâtul-Fitr* to buy what he needs. Abû Hanîfah has proved his opinion with textual proofs, such as the narration recorded in Ad-Dâruqutnî's

[1] Narrated by Al-Bayhaqî and others.

Sunan that when Mu`âdh went to Yemen he asked the people there to bring him clothes as *ṣadaqah* (*Zakâh*) instead of barely and corn because that, as he said, was easier for them and better for the Emigrants in Medina.[1]

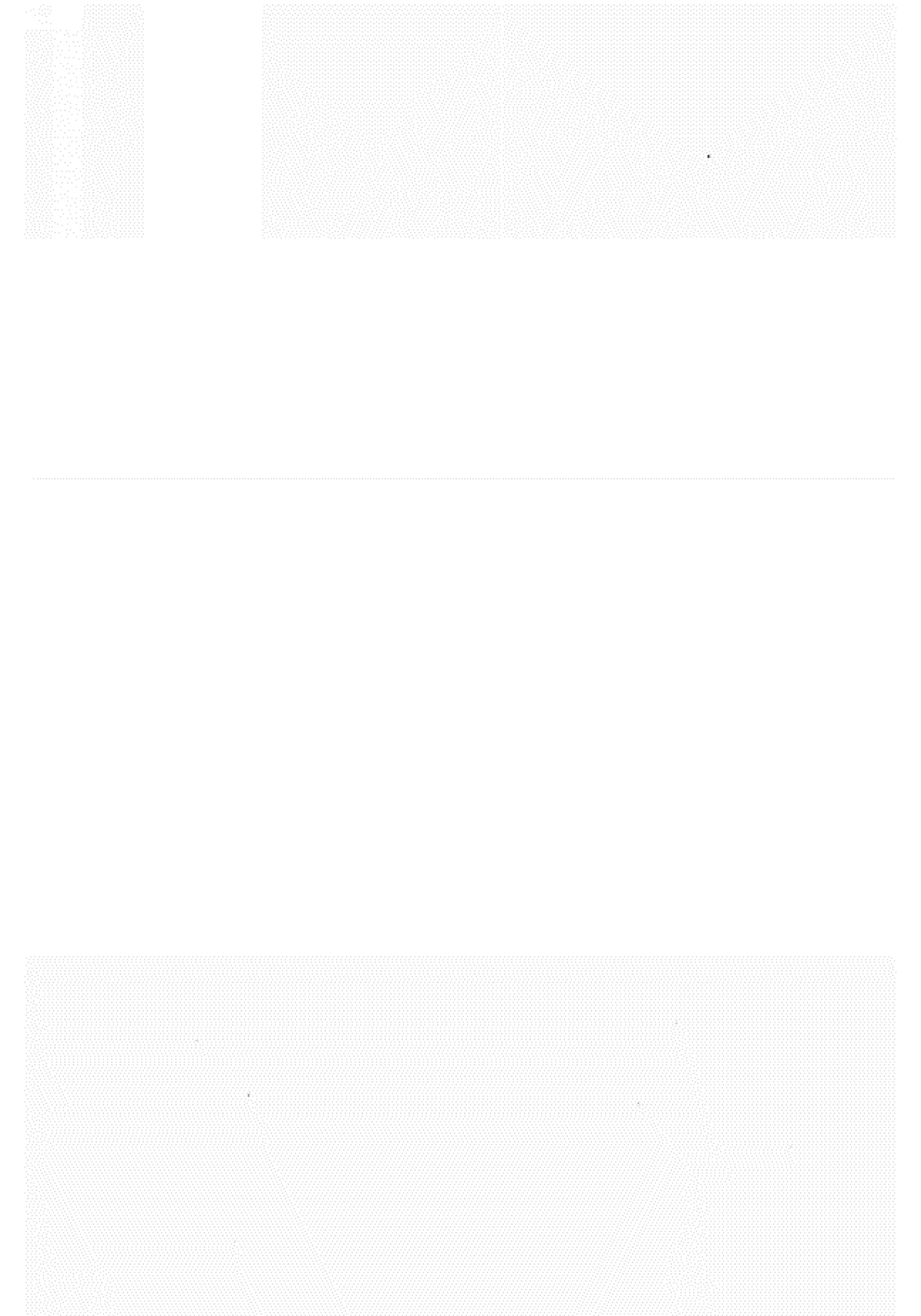
Abû Hanîfah's view is easier and more useful for the poor and his proofs are well-established and convincing. And, Allah knows best.

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[1] Narrated by Ad-Dâruquṭnî and Al-Bayhaqî.

Part Four

Fasting (*S̲iyâm*)



The Verses of Fasting

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى
الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۞ أَيَّاماً مَّعْدُودَاتٍ فَمَن كَانَ
مِنكُم مَّرِيضاً أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ
يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْراً فَهُوَ خَيْرٌ لَّهُ
وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ۞ شَهْرُ رَمَضَانَ
الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى
وَالْفُرْقَانِ فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضاً
أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلاَ
يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ
وَلَعَلَّكُمْ تَشْكُرُونَ﴾

﴿O you who believe! Observing fasting is prescribed for you as it was prescribed for those before you, that you may become pious. (Observing fasts is) for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a poor person (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only

you know. The month of Ramadân in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadân i.e. is present at his home), he must observe fasts (during) that month, and whoever is ill or on a journey, the same number (of days which one did not observe fasts must be made up) from other days. Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allah (on seeing the crescent of the months of Ramadân and Shawwâl) for having guided you so that you may be grateful to Him.》

(Qur'ân: 2: 183-185)

Ramadân: the Month of Fasting

There is no month that is tantamount to the month of Ramadân in terms of virtue and position in the sight of Allah, Glorified and Exalted be He. It is the month that revives the Muslim's soul and enlightens his heart with the light of faith. It is the month that has a great effect on both the Muslim individual and the Muslim community, as it activates them in such a way that makes the whole Muslim society hasten to the Lord seeking His forgiveness.

The highlight of Ramadân is that it was the month in which Almighty Allah revealed the Qur'ân to His Prophet Muhammad to be the primary source of the religion of Islam as it provides Muslims with the guidance they may ever need as long as life is existent. That is why Ramadân is considered to be the "master" of all months, just as Friday is the "master" of days, as the Prophet (PBUH) said,

> *"Verily, Friday is one of the best of your days. On it Âdam (Adam) was created, on it he passed away, and on it (the trumpet) will be blown and (all humans) will swoon away (i.e., die right before Resurrection). Therefore, invoke blessings on me abundantly on it, for verily your invoking blessings on me will be shown to me."*[1]

[1] Narrated by Abû Dâwûd and An-Nasâ'î.

There are many *ḫadîths* in which the superiority of the month of Ramaḏân in particular and the virtue of fasting in general are highlighted. Below are some of these *ḫadîths* which can help the Muslim formulate a better understanding of this special month and this great act of worship.

It has been narrated by Al-Bukhârî and Muslim on the authority of Abû Hurayrah, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

> *"When the month of Ramaḏân starts, the gates of Paradise are opened, the gates of Hellfire are closed, and the devils are chained."*

Another wording of Muslim reads,

> *"When the month of Ramaḏân starts, the gates of mercy are opened, the gates of Hellfire are locked, and the devils are chained."*

The devils are chained in this month so that they may not seduce people and insinuate to them to commit evil deeds during this blessed month which is a month of obedience and not a month of disobedience.

It has been narrated by Muslim also on the authority of Abû Hurayrah, may Allah be pleased with him, that the Prophet (PBUH) said,

> *"The five (obligatory) prayers, the Jumu`ah (Prayer) to the Jumu`ah (Prayer that follows it), and Ramaḏân to Ramaḏân (that follows it) atone for (the sins committed) between them[1] (only) if major sins are avoided."*

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[1] i.e., between each two obligatory prayers, each two *Jumu`ah* prayers, and each two occurrences of Ramaḏân

This means that observing the pinpointed acts of worship, including fasting in Ramadân, expiates the sins of the Muslim who observes them on condition that he avoids the major sins (*kabâ'ir*). This goes in conformity with the verse that reads,

﴿إِن تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُم مُّدْخَلاً كَرِيماً﴾

> ﴿*If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).*﴾

(Qur'ân: 4: 31)

Another *hadîth* states that observing fasting in the month of Ramadân secures forgiveness of sins. This *hadîth* has been narrated by Al-Bukhârî and Muslim on the authority of Abû Hurayrah, may Allah be pleased with him, that the Prophet (PBUH) said,

> *"Whoever observes fasting (during) Ramadân out of faith and hoping for (Allah's) reward, his previous sins will be forgiven for him."*

It has moreover been narrated by Al-Bukhârî and Muslim on the authority of Abû Hurayrah, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

> *"Allah said, 'All the deeds of a son of Âdam are for himself except fasting, which is for Me and I reward for it (as much as I wish).'"*

Fasting is attached to Almighty Allah because no one can know exactly whether it is truly and actually observed or not except Him, unlike the remaining acts

of worship. Besides, fasting is an act of abstaining from certain desires and lusts only for the sake of Allah, as mentioned in some narration of Al-Bukhârî:

> *"(Allah says about the fasting person,) 'He has left his food, drink, and desires for My sake. The fast is for Me. So, I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.'"*

Moreover, the following narration clarifies how fasting in general is a screen from Hellfire and fasting during the month of Ramadân is an integral part of the religion. It has also been narrated by At-Tirmidhî that Mu`âdh Ibn Jabal, may Allah be pleased with him, said,

> "I was with the Prophet (PBUH) on a journey. One morning, I was near him and I said, 'O Messenger of Allah! Tell me about a deed that is liable to admit me to Paradise and keep me away from the Fire.' The Messenger of Allah (PBUH) said, *'You have asked me about a grave thing yet it is easy for him whom Allah, the Exalted in Might and the Ever-Majestic, has made it easy. (It is that) you worship Allah, the Exalted in Might and the Ever-Majestic, associating nothing with Him; perform prayer; pay Zakâh; observe fasting (in Ramadân); and perform pilgrimage (to Mecca).'* Then he (PBUH) said, *'Would I guide you to the ways of goodness? Fasting is a screen (from Hellfire), giving (obligatory and voluntary) charity extinguishes sin as water extinguishes fire, and performing the voluntary night*

prayer in the last part of night (stands on a similar footing).'

Then he (PBUH) recited, ﴾*They slip quietly away from their bed to appeal to their Lord in fear and hope, and they spend (in charity) out of the sustenance that We have bestowed on them. Now no person knows what delights of the eye are kept hidden (in reserve) for them, as a reward for their (good) deeds.*﴿ (Qur'ân: 32: 16-17)"

And, it has been narrated by Al-Bukhârî on that authority of Abû Hurayrah, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

"The Prophet said, *'Allah said: Fasting is for Me and I give the reward for it, as he (the one who observes fast) leaves his sexual desire, his food, and his drink for My sake. Fasting is a screen (from Hellfire), and there are two pleasures for a fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord. And the smell of the mouth of a fasting person is better in the sight of Allah than the smell of musk.'"*

While fasting, the Muslim leaves his sexual desire, his food, and his drink for the sake of Allah, alone, and that is why only Allah gives him the reward for that. In one of the narrations of Al-Bukhârî in this regard it is motioned that Almighty Allah says,

"He leaves his food, his drink, and his (sexual) desire for My sake. Fasting is for Me and I reward for it, and a good deed is multiplied ten times the like thereof."

As a good deed is multiplied ten times the like thereof and as Allah multiplies rewards for whomever he wants as He wishes, the fasting person should bear in mind that Allah may give whatever reward for fasting as He wishes, irrespective of the hardship of the fasting and whether it is observed in summer or in winter, for nothing can restrict Allah's generosity. This is further indicated by the following *hadîth* in which the Prophet (PBUH) said,

> *"All the deeds of a son of Âdam are multiplied, a good deed (is multiplied) ten times the like thereof, up to seven hundred times. Almighty Allah said, 'Except fasting, which is for Me and I reward for it...'"*[1]

It is also important to shed some light here on the two pleasures that a fasting person has, as in the *hadîth* quoted above

> *"... and there are two pleasures for a fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord..."*[2]

The first pleasure is at the time when he finishes the entire religious obligation of fasting by the end of the month of Ramadân with the advent of the Fast-breaking Feast. It is the "minor" pleasure which the Muslim enjoys because Allah has helped him to complete the prescribed fasting of Ramadân. This is an immediate pleasure that the Muslim has in worldly life after finishing the fasting of Ramadân. Another

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[1] Narrated by Muslim.
[2] Narrated by Al-Bukhârî.

pleasure, which is the "major" one, is that which he enjoys when he meets his Lord in the Hereafter, as then He receives his reward for fasting in full along with Allah's words:

﴿يَا عِبَادِ لاَ خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلاَ أَنتُمْ تَحْزَنُونَ ۞ الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ۞ ادْخُلُوا الْجَنَّةَ أَنتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ۞ يُطَافُ عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الأَنفُسُ وَتَلَذُّ الأَعْيُنُ وَأَنتُمْ فِيهَا خَالِدُونَ ۞ وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ۞ لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ﴾

﴿*My worshippers! No fear shall be on you this Day, nor shall you grieve, (you) who believed in Our Âyât (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allah's Will, and believe in the Oneness of Allah - Islamic Monotheism). Enter Paradise, you and your wives, in happiness. Trays of gold and cups will be passed round them, (there will be) therein all that the inner-selves could desire, all that the eyes could delight in, and you will abide therein forever. This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).*﴾

(Qur'ân: 43: 68-73)

This is the real pleasure whose value only those whom Allah admits into Paradise know.

And, we may end this selection of narrations with some *hadîths* in which the Prophet (PBUH) warns against not observing fast in the month of Ramadân without legal excuse. Al-Bukhârî has narrated on the authority of Abû Hurayrah, may Allah be pleased with him, that the Prophet (PBUH) said,

> *"Whoever breaks fast (even) if it is one day from Ramadân without (legal) excuse or illness, observing fasting (throughout) the year will not make up for it even if he (really) observes fasting (throughout) it."*

It has moreover been narrated on the authority of Ibn `Abbâs, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

> *"The ties of Islam and the fundamentals of the religion are three, (and) on them Islam has been established. (Therefore,) whoever leaves (even) one of them, that will cause him to be a disbeliever and it will be lawful to shed his blood: (i) the testification that there is no god but Allah and that Muhammad is the Messenger of Allah, (ii) the prescribed prayers (i.e., the five obligatory prayers), and (iii) observing fasting (during) Ramadân."*[1]

Adh-Dhahabî has stated that whoever neglects fasting in Ramadân without legal excuse is worse than a person addicted to intoxicants and a person who commits adultery or fornication, and scholars are in doubt that such a person may not be Muslim any more as he may become an atheist because of that.

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[1] Narrated by Abû Ya`lâ and others.

Fasting (*S̲iyâm*): Definition and Prescription

The Definition of Fasting

To observe fasting or *s̲iyâm* is literally and originally to "abstain," and as a *shar`î* term it is to abstain from all kinds of food, drink, and sexual contact from the rise of dawn until sunset, and this must be done with the intention that this act is performed purely for worshiping Allah.

Fasting is one of the five pillars that constitute the religion of Islam and without any of them it is not complete. Al-Bukhârî and Muslim have narrated on the authority of `Abdullâh Ibn `Umar Ibnul-Khat̲t̲âb, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

> *"Islam has been built on five (pillars): testifying that there is no god but Allah and that Muh̲ammad is the Messenger of Allah, performing prayer, paying Zakâh, going on pilgrimage to the House (i.e., the Ka`bah), and fasting in (the month of) Ramad̲ân."*

Fasting is a physical act which the Muslim performs by himself as an act of worship with which he seeks Allah's satisfaction, mercy, and forgiveness. Interestingly enough, acts of worship are physical, or fiscal, or both physical and fiscal. Prayer is a physical act of worship and so is fasting, while *Zakâh* is a

fiscal act of worship. Unlike any of them, *Hajj* shares in the two characteristics, as it is both physical and fiscal because a pilgrim performs the rituals of this act of worship and spends money for that. This variance of acts of worship - some being physical and some being fiscal - is for nurturing the Muslim's soul with different lights of worship that keep him fresh and away from boredom, just because he switches every now and then from one act to another, and each has its own characteristics and benefits.

The Prescription of Fasting

At the beginning of the Islamic call, there was no fasting in Mecca, as fasting was prescribed after the Prophet's emigration (*Hijrah*) to Medina. That was after the Muslims had established their state that represented their Islamic entity, and after faith had been firmly inculcated in their hearts.

Thus, in the second year after *Hijrah* fasting in the month of Ramadân was prescribed for Muslims and Almighty Allah revealed,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

﴿*O you who believe! Observing fasting is prescribed for you as it was prescribed for those before you, that you may become pious.*﴾ (Qur'ân: 2: 183)

This verse shows that the Muslim *Ummah* is not the only nation for which fasting was prescribed. Al-Hasan Al-Basrî says that Almighty Allah prescribed

fasting in the month of Ramadân for the Jews and the Christians before us. The Jews left that blessed month and observed fasting during one day claiming that it was the day on which Allah drowned Pharaoh and his followers and saved Prophet Musâ (Moses) and the Children of Israel. The Christians, on the other hand, observed fasting in Ramadân when it was extremely hot, so they replaced it with another period of the year, namely spring. However, they decided to add twenty days to the thirty days of Ramadân to compensate for what they had done, that is, for their changing the prescribed time of fasting, and thus they would observe fasting for fifty days during the spring season. That was done under the guidance of their rabbis and monks.

Fasting has been prescribed for Muslims to be observed especially in the month of Ramadân in which the Ever-honorable Qur'ân was revealed to be the everlasting constitution and source of guidance for Muslims. Being of this merit, the month of Ramadân reminds those who observe fasting during it of this great blessing of the Qur'ân, and that may be why Allah has mentioned its revelation in this month while speaking about fasting:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾

﴿The month of Ramadân in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the

first night of) the month (of Ramadân i.e. is present at his home), he must observe fasts (during) that month...﴿

(Qur'ân: 2: 185)

It has been narrated by Al-Bukhârî and Muslim that Talhah Ibn `Ubaydullâh, may Allah be pleased with him, said,

"A man from Najd with unkempt hair came to the Messenger of Allah (PBUH) and we heard his loud voice but could not understand what he was saying, until he came near and then we came to know that he was asking about Islam. The Messenger of Allah said, '*You have to perform prayers perfectly five times in a day and night (twenty-four hours).*' The man asked, 'Is there any more (performance of prayer)?' The Messenger of Allah (PBUH) replied, '*No, unless you want to offer any voluntary (prayers).*' The Messenger of Allah (PBUH) further said to him, '*You have to observe fast during the month of Ramadân.*' The man asked, 'Is there any more (fasting)?' The Messenger of Allah (PBUH) replied, '*No, unless you want to observe any voluntary (fasting).*' Then the Messenger of Allah (PBUH) further said to him, '*You have to pay Zakâh.*' The man asked, 'Is there any thing other than (Zakâh to pay)?' The Messenger of Allah (PBUH) replied, '*No, unless you want to give alms (of your own).*' And then that man retreated saying, 'By Allah! I will do neither less nor more than this.' The

> Messenger of Allah (PBUH) said, *'If what he has said is true, then he will be successful (i.e., he will be granted Paradise).'"*

This *hadîth* explicitly shows that the "prescribed" fasting as far as the pillars of Islam are concerned is the fasting of Ramadân, though there are other forms of obligatory fasting such as the one obligated as a result of vowing.

How to Confirm That Ramadân Has Come

The dawning of the month of Ramadân is legally confirmed and authenticated by seeing the crescent of this month. However, astronomic computations may be used sometimes just to give preponderance to some hypotheses concerning the seeing of the crescent over some other hypotheses. Still, such astronomic computations cannot be the only means through which the appearance of the crescent of Ramadân is legally established, as the *Sharî`ah* has made the "seeing" of the crescent the legal way to confirm its appearance which in turn confirms that the month of Ramadân has come or started.

The Prophet (PBUH) did not ask Muslims to resort to such computations yet simply ordained that we can start observing fasting if we see the crescent, otherwise we are not to observe any fasting. It has been narrated by Muslim on the authority of Abû Hurayrah, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

> *"Observe fast when you see it (the new moon of Ramadân) and break fast when you see it (the new moon of Shawwâl), but if (the actual position of the month is) concealed from you (because the sky is cloudy), then count thirty days."*

In the book *Al-Fiqh `alal-Madhâhib Al-Arba`ah* (Islamic Jurisprudence According to the Four Schools), it is mentioned that the beginning of the month of Ramadân is confirmed through two things: first, by seeing its crescent, if the sky is free from things that may hinder this observation, such as clouds, smoke, dust, and the like; and second, by completing the month of Sha`bân (which is right before Ramadân) as thirty days, if the sky is not free from the pinpointed things that hinder seeing the crescent, because the Prophet (PBUH) said, "*Observe fast when you see it (the new moon of Ramadân) and break fast when you see it (the new moon of Shawwâl)...*" to the end of the *hadîth* as mentioned above.

The *hadîth* means that if the sky is clear, the fasting of Ramadân is contingent upon the seeing of the crescent and thus it is not permissible to start observing fast except when the crescent has already been seen. If however the sky is cloudy, the reference in this case is to be to the month of Sha`bân by completing the number of its days to thirty; and thus if it is incomplete according to our reckoning, we will cancel that incompleteness by completing it, and if it is complete, then we must start observing fast.

Abû Hanîfah, Mâlik, and Ash-Shâfi`î adopt this rule while the Hanbalîs do not adopt the part concerning the cloudiness of the sky,[1] acting upon the wording of the *hadîth* reading,

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[1] i.e., the Hanbalîs do not adopt the rule that if the sky is cloudy Muslims are to complete Sha`bân as thirty days; and instead they say that if the sky is cloudy Muslims are to observe fasting the next day.

> *"Observe fast when you see it (the new moon of Ramadân) and break fast when you see it (the new moon of Shawwâl), but if (the actual position of the month is) concealed from you, then take it into consideration."*[1]

The Hanbalîs say that "take it into consideration" ("*uqdrû lah*" in Arabic) means: take precautions by observing fast. The Hanbalîs moreover prove their view with the actual application of Ibn `Umar on whose narration this *hadîth* has been narrated, as when thirty days had passed from the month of Sha`bân, he would send someone to check if the crescent of Ramadân had appeared or not: if the person he sent saw the crescent Ibn `Umar would observe fasting the next day, and if the person did not see the crescent because of something that hindered that seeing, Ibn `Umar would observe fasting the next day as well; and, of course, if the person did not see the crescent while the sky was clear, Ibn `Umar would not observe fast the next day.

[1] Narrated by Al-Bukhârî.

The Conditions Obligating Fasting

In Islam, for the fasting of Ramadân to be obligatory on a person, he must be Muslim, sane, mature, sound (not ill), and resident (not in a state of travel). Besides, a woman, in addition to these requirements, must not be in a period of menstruation or that of postnatal bleeding. The first three conditions, "being Muslim, being insane, and being mature," represent the basic requirements of legal responsibility or *taklîf* in Islam as far as obligatory acts of worship are concerned. More light will be shed on each of these conditions, as follows.

A person who observes fast must be a Muslim because a disbeliever is not qualified for worshiping Allah simply because he does not believe in Him in principle.

Sanity and puberty are required as well because they represent the basis on which legal responsibility is established. This is because neither an insane person nor a child is legally asked to perform any obligatory act of worship. The Prophet (PBUH) said,

> *"Three (persons) are exempt from responsibility: the sleeping person until he awakens, the boy until he reaches puberty, and the insane person until sanity is restored to him."*[1]

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[1] Narrated by Abû Dâwûd.

Still, even though fasting is not obligatory upon children, their parents should command them to observe fasting, according to their capacity, so that they may become accustomed to it when it is time that they observe it obligatorily. Al-Bukhârî has narrated that Ar-Rubayyi` Bint Mu`awwidh, may Allah be pleased with her, said,

> "We would make the young among our boys observe fast, and we would go to the mosque and make for them a toy made of wool; so whenever any one of them cried for food, we would give him that (toy) until the time to break the fast approached."

This is a wise way with which Islam helps Muslim children grow up while adhering to Islamic instructions and obligations. That is why the Prophet (PBUH) said,

> *"Command your children to perform prayer when they become seven years old, beat them for (neglecting) it when they become ten years old, and arrange their beds (in such a manner that makes them sleep) separately."*[1]

The Muslim must be sound – i.e., not ill – and resident – i.e., not in a state of travel – or else fasting will not be obligatory upon him. Islam has allowed the ill person and the traveler to break fasting in Ramadân as a way of consideration for these special circumstances under which fasting may put him through more difficulty and hardship. However, such a person is to make up for the non-fast

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[1] Narrated by Ahmad and others.

days by observing fast for the same number of days after Ramadân when he recovers from his illness or his journey comes to an end. Almighty Allah says,

﴿فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضاً أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللّهُ بِكُمُ الْيُسْرَ وَلاَ يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُواْ الْعِدَّةَ وَلِتُكَبِّرُواْ اللّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

﴿*... So whoever of you sights (the crescent on the first night of) the month (of Ramadân i.e. is present at his home), he must observe fasts (during) that month, and whoever is ill or on a journey, the same number (of days which one did not observe fasts must be made up) from other days. Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allah (on seeing the crescent of the months of Ramadân and Shawwâl) for having guided you so that you may be grateful to Him.*﴾

(Qur'ân: 2: 185)

Nevertheless, not every ill person is allowed to break fasting in Ramadân, for illness must be acute to an extent with which fasting causes harm to the person in question or prolongs the period of remedy. This can be realized through experimentation as well as by asking a trustworthy doctor. This can moreover be known through the person himself, that is, if he believes that this harm is most likely expected.

Therefore, if the illness is trouble-free, such as toothache or headache, then it is not permissible for whoever has such illness to break fasting. This is because a truly ill person is the one "whose strength has been exhausted" because of illness and "the pain caused by it is too severe" to the extent that no fasting can be endured except with more difficulty that will be added to the present hardship. An evident example of such an ill person is a person who has undergone a surgery and needs to take drugs every now and then during the daytime and at night. Almighty Allah says,

> ﴾... *Allah intends for you ease, and He does not want to make things difficult for you...*﴿

By the same token, for a traveler to be permitted to break fasting his journey is to have the requirements that must be met for those who can shorten prayers while traveling. Some scholars have estimated the distance of such a journey to be not less than eighty-four kilometers while some others say that this is to be restricted to whatever distance with which the journey is considered to be one of "*safar*" or travel according to the Arabic language in which the verse of shortening prayer has been revealed.[1] Also, according to the majority of scholars, not including the Hanafis, this journey must be for fulfilling an act of obedience, such as acquisition of religious knowledge, and not for undertaking some illegal deed,

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[1] For more details about prayer shortening and the legal distance of shortening you may revise this question elsewhere in the book. Check the table of contents.

such as trading in intoxicants. Moreover, the majority of scholars stipulate that the journey must be started before dawn, because if a person starts fasting with the rise of dawn then goes on a journey, he is not allowed to break his fasting. The Hanbalîs do not stipulate this, but it is better for whoever goes on a journey during a day of fasting to complete his fast to avoid this difference of opinions.

It is worth mentioning here that fast breaking on the part of a traveler is an allowance (*rukhsah*) and not an obligation. In other words, it is not a must that a traveler breaks fasting merely because he is on a journey. It has been narrated by Al-Bukhârî that Hamzah Ibn `Amr Al-Aslamî, may Allah be pleased with him, asked the Prophet (PBUH), "Should I fast while traveling?" The Prophet (PBUH) replied, "*You may fast if you wish, and you may not fast if you wish.*"

A woman must not be menstruating or in a postnatal condition or else fasting will not obligatory upon her. Rather, it is not valid for a woman in either of the two conditions to observe fast just as it is not permissible for her to perform prayer. This is because she is not in a state of purification (*tahârah*). Scholars have unanimously agreed that a woman during her period or a woman in a postnatal condition must break fasting which becomes prohibited for her once she becomes in either of the two conditions. Therefore, if she observes fast, it is invalid and not to be counted as from the validly fasted days. This means that she must make up for the days during which she undergoes such a condition. The Prophet (PBUH) said,

> *"Is it not that any one of you (women) does not perform prayer or observe fasting during her menses?"*[1]

And, it has been narrated that `Â'ishah, may Allah be pleased with her, said,

> "Any one of us (women) would be menstruating and we would be commanded to make up for (the unobserved) fasting yet we were never commanded to make up for (the unperformed) prayers."[2]

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[1] Narrated by Al-Bukhârî and Muslim.

[2] Narrated by Al-Bukhârî, Muslim, and At-Tirmidhî.

The Pillars of Fasting

There are three pillars of fasting and without these pillars fasting is not valid. They are as follows:

The first pillar is abstaining from eating, drinking, and sexual intercourse. The Qur'ân ordains:

﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ﴾

﴾*... and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall...*﴿

(Qur'ân: 2: 187)

This means that the Muslim must abstain from eating, drinking, and intercourse from the rise of dawn until sunset. And Allah says at the beginning of the same verse concerning intercourse in Ramadân,

﴾*It is made lawful for you to have sexual relations with your wives on the night of fast...*﴿

This means that sexual relations are only allowed during the night of fast and not during the period of fasting which is from dawn until sunset. Interestingly enough, Al-Bukhârî has narrated that Al-Barâ' Ibn `Âzib, may Allah be pleased with him, said,

"When (the command concerning) the fasting of Ramadân was revealed, they (the Muslims)

> did not approach women (sexually) throughout the entire (month of) Ramadân, and some men would deceive themselves[1], so Allah, Glorified and Exalted be He, revealed, ﴾*It is made lawful for you to have sexual relations with your wives on the night of fast. They are Libâs (i.e. body cover, or screen), for you and you are the same for them. Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allah has ordained for you (offspring)...*﴿ (Qur'ân: 2: 187)"

The second pillar of fasting is intention, that is, the Muslim must intend that he will observe fast before the rise of dawn. The Prophet (PBUH) said, as narrated on the authority `Umar,

> *"Actions are judged according to intentions and every man shall have that which he intends..."*[2]

Intention is a pillar of fasting, especially the obligatory one, because this is required for distinguishing what is performed as an act of worship from what is done as a habit. This is because a person may abstain from eating, drinking, and intercourse during the daytime simply because he is busy undertaking his business, for example, and another person may avoid eating and drinking for health-oriented reasons, as in a diet. "Avoiding" these things in such cases is not to be called "fasting," for ritual

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[1] They would deceive themselves by doing against Allah's command.

[2] Narrated by Al-Bukhârî and Muslim.

fasting, or fasting that is observed as an act of worship, is regarded as such only through "intention," which differentiates between habits and acts of worship. In a word, intention is required for all acts of worship. Therefore, whoever does not intend that he will abstain from the pinpointed things as a way of observing fast for the sake of Allah, is not legally considered a fasting person.

To confirm not to repeat, intention is to be determined before dawn as far as fasting in Ramadân is concerned whether it is observed on time, i.e., during Ramadân itself, or for making up for the missed days after Ramadân. It has been narrated that the Prophet (PBUH) said,

> "*Whoever does not determine (i.e., intend) fasting before dawn, no (valid) fasting (will be recorded) for him.*"[1]

However, for voluntary fasting intention can be determined during the forenoon. It has been narrated by Muslim that `Â'ishah, may Allah be pleased with her, said,

> "Once the Messenger of Allah (PBUH) entered upon me and said, '*Do you have anything (i.e., any food)* ?' We said, 'No,' and he said, '*So I am fasting (this day)*'."

Important still, originally intention is to be determined in the heart and not with the tongue, because it is a heart-based act and the tongue has nothing to do with it. However, unlike Mâlik, the majority of scholars view that it is an act of the

[1] Narrated by At-Tirmidhî and others.

Sunnah to express intention here for fasting just as this is done for *Hajj*. Thus, the Muslim may say, for example, "I intend to observe fast tomorrow for the sake of Allah out of faith and seeking Allah's reward".

Finally, when intending to observe fast the Muslim must determine whether the fast is for making up for a missed day, or whether it is expiation of breaking an oath for example, or for performing some vow, etc.

The third pillar of fasting is that a woman must not be menstruating or during a postnatal period. As clarified in the conditions obligating fasting, for her fasting to be valid a woman must be neither in a period of menstruation nor in a period of postnatal bleeding. If she observes fast with either of these two conditions, her fast is invalid and she must make up for the same number of days that witnessed this condition. To remind our readers, the Prophet (PBUH) said,

> *"Is it not that any one of you (women) does not perform prayer or observe fasting during her menses ?"*[1]

It has also been narrated that `Â'ishah, may Allah be pleased with her, said,

> "Any one of us (women) would be menstruating and we would be commanded to make up for (the unobserved) fasting yet we were never commanded to make up for (the unperformed) prayers."[2]

*Faqîh*s unanimously agree concerning this ruling.

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[1] Narrated by Al-Bukhârî and Muslim.
[2] Narrated by Al-Bukhârî, Muslim, and At-Tirmidhî.

Things Allowed in Fasting

There are certain things which are allowed for the fasting person as they do not affect his fasting negatively. They are as follows.

1. Using *siwâk*

It is permissible for a fasting person to use *siwâk*, for the Prophet (PBUH) said,

> "*Siwâk is a means of purifying the mouth and a means of satisfying the Lord.*"[1]

It has also been narrated that `Âmir Ibn Rabî`ah, may Allah be pleased with him, said, "I saw the Messenger of Allah (PBUH) using *siwâk* while fasting (so many times) that I cannot count."[2]

However, a person who wants to use *siwâk* while fasting should know that he must not swallow any of the small parts that may be separated from the *siwâk* because of use. This is because swallowing such small parts will invalidate his fasting. He should also beware that he must not chew it as some people tend to do.

Ibn `Umar, may Allah be pleased with him, maintains that a fasting person can use *siwâk* at the beginning of the day as well as at its end, but he must not swallow his own saliva. Ash-Shâfi`î however views that it is detestable to use *siwâk* at the end of the fasting day because it removes the mouth smell

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[1] Narrated by An-Nasâ'î.
[2] Narrated by Abû Dâwûd and others.

resulting from the fasting itself, and this smell is better than the smell of musk in the sight of Allah. The Prophet (PBUH) said,

> *"By Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk."*[1]

2. Applying kohl

A fasting person is allowed to apply kohl to his eyes because kohl has no access to his abdomen through his eyes. It has been narrated that Anas Ibn Mâlik, may Allah be pleased with him, used to apply kohl while fasting.[2] It has also been narrated by At-Tirmidhî that a man came to the Prophet (PBUH) and said, "O Messenger of Allah! My eyes ache, so can I apply kohl (to them) while fasting?" He (PBUH) answered in the affirmative. At-Tirmidhî has stated that scholars have differed concerning the permissibility of applying kohl by a fasting person: some, including Ahmad, say it is detestable and some, including Ash-Shâfi`î, assert that it is allowable.

It may be important here to mention that some scholars are of the opinion that eye drops are allowed for a fasting person, just like kohl, because neither of them has any access to the abdomen, unlike the drops applied to the nose and the ears. And, Allah knows best.

3. Taking a bath and performing ablution

A fasting person can take a bath and perform ablution to cool down his body especially when it is

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[1] A part of a *hadîth* narrated by Al-Bukhârî.
[2] Narrated by Abû Dâwûd.

hot. It has been narrated by Abû Dâwûd and Ahmad that one of the Companions said, "I did see the Messenger of Allah (PBUH) at Al-`Arj (a place before Mecca) pouring water upon his head while he was fasting because of the heat or because of thirst." It has also been narrated by Al-Bukhârî that Ibn `Umar, may Allah be pleased with him, wet a garment and threw it upon himself while fasting.

4. Rinsing the mouth and the nose

There is no harm if a fasting person rinses his mouth and nose without exaggeration, as the Prophet (PBUH) said to one of his Companions,

> *"Exaggerate in rinsing the mouth and the nose except when you are fasting."*[1]

Mâlik and Abû Hanîfah maintain that if water reaches a person's throat while he is rinsing his nose or mouth, that will invalidate his fasting, because he himself made it reach his throat while being aware that he is fasting, just as if he drank that water on purpose. Ibn Qudâmah says that this will not invalidate his fasting if he does not do it intentionally, however As-Sâbûnî says that this is considered to be breaking fast by mistake and that is why this person must make up for the day in question but there is no sin of purposefulness in this case.

5. Injection

It is permissible for a fasting person to get injected in the veins and bottom for alleviating the degree of temperature or pain, but this injection must not be for feeding. Such an injection is allowed for a fasting

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[1] Narrated by Abû Dâwûd.

person because though the injected substance is driven into the body through the syringe it does not reach inside it through the normal way of food and drink. Yet still, it is not permissible to use an anal injection through what is known as enema, because this invalidates fasting, and that is why it can be delayed until the night.

6. Applying and smelling perfumes

It is permissible for a fasting person to apply and smell perfumes and the like because they do not enter into the abdomen. It has been narrated by Al-Bukhârî that Ibn Mas`ûd, may Allah be pleased with him, said,

> "Whenever any one of you (intends to) fast (the next day), let him enter upon morning perfumed with his hair combed (and well dressed)."

Adversely, some *faqîh*s say that it is detestable that a fasting person applies perfume because it is one of the "desired" things while the *hadîth* reads, "*... (Allah says,) he (the fasting person) leaves his food and his desire for Me...*"[1] However, As-Sâbûnî says that this *hadîth* does not prove that it is detestable for a fasting person to use perfume because the desire mentioned in the*hadîth* refers to sexual relation which the fasting person leaves for the sake of Allah.

7. To delay taking the ritual bath of *janâbah*

It is permissible for a fasting person to delay taking the ritual bath of *janâbah* until after dawn. It

[1] A part of a *hadîth* narrated by Muslim.

has been narrated by Al-Bukhârî that `Â'ishah, may Allah be pleased with her, said,

> "Dawn would rise when the Prophet (PBUH) would be in a state of *janâbah* in Ramadân – without this being because of a wet dream (i.e., it was because of intercourse) – and he would take a bath and (resume his) fasting (after dawn)."

Muslim and At-Tirmidhî have narrated similar wordings also on the authority of `Â'ishah. These texts clearly indicate the validity of the fasting observed by a person in a state of *janâbah*, but he should take a bath before sunrise. Still, even if he takes that ritual bath after sunrise, his fasting will be valid but he will be sinful because of delaying the performance of the *Fajr* Prayer until the passing of its due time. The same ruling applies to a menstruating woman whose period ends before dawn.

8. Eating, drinking, and having intercourse with one's wife until dawn

It is permissible for the Muslim to eat, drink, and have intercourse with his wife until the rise of dawn, because Almighty Allah says in the verse of fasting,

﴿فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الخَيْطُ الأَبْيَضُ مِنَ الخَيْطِ الأَسْوَدِ مِنَ الفَجْرِ﴾

> ﴿*... So now have sexual relations with them and seek that which Allah has ordained for you (offspring) and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)...*﴾

(Qur'ân: 2: 187)

9. To delay making up for the broken fasts in Ramadân until after the month of Shawwâl (which is right after Ramadân)

It is permissible for the Muslim to do so and it is not stipulated that he makes up for the non-fast days directly after the end of Ramadân, for it has been narrated by Al-Bukhârî and Muslim that `Â'ishah, may Allah be pleased with her, said,

> "I would have (unobserved) fasting in Ramadân and I might not be able to make up for it except in Sha`bân (which is right before the next Ramadân)."[1]

She would delay making up for the broken fasts for such a log period — almost a year — because she was busy undertaking the affairs of the Prophet (PBUH) as a husband, and Allah knows best.

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[1] Narrated by Al-Bukhârî, Muslim, and Ibn Mâjah.

Things That Invalidate Fasting

There are certain things that invalidate fasting and they are divided into two sections: (i) that which invalidates fasting and obligates making up (*qaḏâ'*) and expiation (*kaffârah*) and (ii) that which invalidates fasting and obligates making up only.

The first section: that which invalidates fasting and obligates making up and expiation

The first section which obligates both making up for the invalidated fasts and expiation is intercourse which is done purposefully during any of the daytimes of Ramaḏân. This intercourse invalidates fasting and because of it expiation is obligatorily required.

The author of *Al-Ikhtiyâr* says that there is no difference among scholars that having intercourse with one's wife while fasting obligates both making up and expiation, because when a Bedouin told the Prophet (PBUH) that he had sex with his wife intentionally during the daytime of Ramaḏân, he (PBUH) ordered him to emancipate a slave.[1]

Making up is obligatory in this case because a fasting person who has intercourse breaks his fast because of this intercourse, and so he must make up for the broken fast by observing fast for one day instead of the day on which he has broken his fast. Almighty Allah says,

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[1] See Al-Mukhtâr Al-Mûsilî, *Al-Ikhtiyâr*, 1/131.

﴿فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾

﴾*... the same number (of days which one did not observe fasts must be made up) from other days...*﴿

(Qur'ân: 2: 185)

Expiation is also obligatorily required for this act because intercourse violates the sanctity of this blessed month of Ramadân, as the person in question has purposefully broken his fast without forgetfulness, and so he is to be chastised with a punishment that is apt to reprimand him so that he may not do that again. This expiation is one of three things: emancipating a slave, observing fast for two consecutive months other than the day which is to be made up for, or providing food to sixty poor people. And to realize how reprimanding it is to observe fast for two consecutive months, the Muslim should know that if even the fast of one single day is broken the person in question will have to observe fast for two consecutive months from the very beginning no matter how many days he may have observed fast on.

It has been narrated by Muslim on the authority of Abû Hurayrah, may Allah be pleased with him, that a person came to the Messenger of Allah (PBUH) and said, "O Messenger of Allah! I am undone." He (PBUH) asked, "*What has brought about your ruin*?" He said, "I have had intercourse with my wife during the month of Ramadân." Upon this the Prophet (PBUH) said, "*Can you find a slave to set free*?" The man replied in the negative, so he (PBUH) said, "*Can you observe fast for two consecutive months*?" He said, "No." The Prophet (PBUH) said, "*Can you provide food to sixty poor people*?" He once more answered in

the negative then sat down and (in the meanwhile) a basket containing dates was brought to the Messenger of Allah (PBUH). He (PBUH) said, "*Give these (dates) in charity.*" The man said, "Am I to give these out to a person who is poorer than me? There is no family poorer than mine between the two lava plains of Medina." The Messenger of Allah (PBUH) smiled to the extent that his molar teeth became visible, and he said, "*Go and give it to your family to eat.*"

The *hadîth* shows, in addition to the definition of the expiation in question, that a certain order is to be considered here: first, the person who is to expiate starts with emancipating a slave; then if he cannot do so, he is to observe fast for two consecutive months; then if he cannot do so, he is to feed sixty poor people, and each poor person is to take a *mudd* of food. This ruling concerning arrangement is unanimously agreed upon by scholars.

The second section: that which invalidates fasting and obligates making up only

The second section of the things that invalidate fasting is that which obligates making up only, and this section covers the following things:

1. Taking something that is not for feeding through the normal opening – the mouth – into the abdomen, such as swallowing a stone or dust. This invalidates fasting and obligates making up because something has been put into the abdomen, and this contradicts fasting, which is to abstain from inserting "any thing" into the stomach.

2. Vomiting intentionally, by forcing food to come back out of the abdomen. However, if a person is overcome by vomiting that will not invalidate his fasting and consequently he does not have to make up for it, whether the vomited quantity is small or big. The Prophet (PBUH) said,

> *"There is no making up required on the part of whoever is overcome by vomiting (i.e., whoever vomits unintentionally). But whoever vomits intentionally must make up (for that)."*[1]

3. If a fasting person eats or drinks thinking that the sun has set – or takes *sahûr* (pre-dawn meal) thinking that dawn has not risen yet – then "realizes that he was mistaken," he must make up for the fast in question yet he does not have to expiate for that because he did not mean to violate the sanctity of the month. In other words, as stated by the author of *Al-Ikhtiyâr*,[2] such eating or drinking breaks fast because it demolishes a "pillar" of fasting, namely "abstaining" from eating and drinking.

4. Masturbation, which is an intentional ejaculation of one's semen out of the body due to some means of stimulation such as kissing, touching, or caressing one's wife or masturbating with the hand. All this invalidates fasting and obligates making up only because it "resembles" intercourse though it is not the actual thing.

5. If a fasting person cures a wound in his abdomen or head and the medicine reaches his

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[1] Narrated by Abû Dâwûd and others.

[2] See *Al-Ikhtiyâr*, 1/132.

abdomen or head, his fasting is invalidated because of that and he must make up for that and no expiation is required. It should be known that every thing that is used for "feeding," such as medicine, and reaches "inside" the body invalidates fasting and obligates making up. It has been narrated on the authority of Ibn `Abbâs, may Allah be pleased with him, that "Fast breaking is caused by whatever enters (inside the body)".

6. Fasting is invalidated by such things as using enema for anal injection and applying drops to the nose or the ears. Such things invalidate fasting and obligate making up without expiation because something that breaks fast has reached the inside of the body from a normal opening. However, as pinpointed before, normal injections into the veins and bottom and applying kohl to eyes do not invalidate fasting, as it has been narrated on the authority of Anas, may Allah be pleased with him, that a man came to the Prophet (PBUH) and said, "O Messenger of Allah! My eyes ache, so can I apply kohl (to them) while fasting?" He (PBUH) answered in the affirmative.[1]

7. Menstruation (*ḫayḏ*) and postnatal bleeding (*nifâs*) invalidate fasting, and if a fasting woman is afflicted by either of them even minutes before sunset, her fasting is invalidated and she must make up for this broken fast. This is because one of the conditions of the validity of fasting is that a woman must not be in a state of menstruation or postnatal bleeding.

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[1] Narrated by At-Tirmidhî.

8. If a fasting person satisfies his sexual desire using his genitals yet incompletely, as when he has intercourse with a dead body or a beast,[1] his fasting is invalidated and he must make up for the day in question without expiation. This is according to the majority of *faqîhs*, while the Hanbalîs maintain that having "intercourse" during the daytime of Ramadân obligates both making up and expiation, whether it is done vaginally or anally, to a living person or a dead one, and even if it is done to a beast, because this is "intercourse" and any intercourse obligates both making up and expiation.

9. Incense, the smoke resulting from grilling and roasting, as well as that which results from smoking cigarettes and the like, all invalidate fasting if a fasting person smells them deeply and purposefully, and he must make up for the fast in question without expiation. However, a fasting person is allowed to smell and apply perfumes, but some scholars maintain that this is legally detestable though it does not invalidate fasting.

10. If a fasting person "intends" to break his fasting, his fasting is invalidated because of this intention even if he does not actually take any thing that breaks fasting. This is because "intention" is one of the pillars of fasting and his fasting is invalidated if he invalidates his intention by intending to break fast, and he must make up for the day in question.

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[1] This is surely eccentric yet it might happen.

The Conditions of Making up (*Qaḏâ'*) and Expiation (*Kaffârah*)

Making up is obligatory along with expiation if certain conditions are met, as follows:

1. That the fast breaking in question takes place during the fast of Ramaḏân and during the month itself. Therefore, if it happens in another month, as when making up for the fast of Ramaḏân or when observing a vow fast, making up is required without expiation, as unanimously agreed upon by *faqîh*s.

2. That the fast breaking is done intentionally. Therefore, if it is done unintentionally or out of forgetfulness, no expiation is required, because such forgetfulness-based fast breaking is legally pardoned and thus only making up is compulsory.

3. That the fast breaking is done out of one's choice, that is, without coercion, because there is no sin on the part of whoever breaks fast under coercion.

4. For making up and expiation to be required the fasting person must have intended before dawn that he would observe fast the next day as a performance of the obligatory fasting of Ramaḏân. If intention has not been determined as such, no expiation is required because such a person is not a fasting person in reality, that is, as required by the *Sharî`ah*. This is the view adopted by the majority of scholars.

5. That sexual intercourse – if the fast breaking is because of it – is practiced by penetrating at least the glans into the vagina. If however it is practiced only

through such things as foreplay and caressing which lead to ejaculation, making up is compulsory yet without expiation.

6. That intercourse is the only cause of fast breaking, for if the person in question eats or drinks when practicing this relation, the Shâfi`îs maintain that there is no expiation required for this and he has only to make up for the broken fast. The Hanafîs and the Mâlikîs however say that expiation is compulsory upon whoever has intercourse and eats while fasting.

7. If the intercourse is done while the person in question is sound then he becomes ill or goes on a journey, expiation is not cancelled on his part and he must do it along with the making up required for that fast breaking.

Things Detested in Fasting

There are certain things which are detested in fasting yet do not invalidate it. Light may be shed on these things as follows.

1. Tasting food with the tongue for testing its saltiness and the like

It is detestable for a fasting person to taste the saltiness of food with his tongue then throw it out of his mouth. This act is detestable because it makes fasting liable to invalidation. Yet still, some *faqîhs* say that a woman is allowed to taste food with the tip of her tongue to check its saltiness, if her husband is ill-mannered, on condition that she spits it out. The same ruling applies to cooks who are afraid of the oppression of their chiefs. If food is swallowed in such cases, it causes fast breaking, as unanimously agreed upon by scholars.

2. A mother's chewing food for her baby

This act is detestable on the part of mother, but if she does not find any one – who is legally exempted from fasting – to do that, she can do it herself yet she must not swallow any part of this food otherwise her fasting will be invalidated.

3. A husband's kissing his wife

It is detestable for a fasting husband to kiss his wife if he fears that he may be aroused because of that. Yet he can do so if he is safe from such arousal.

It has been narrated by Al-Bukhârî that Umm Salamah, the Prophet's wife, said,

> "The Prophet (PBUH) would kiss me while he was fasting."

It has also been narrated by Al-Bukhârî and Muslim that `Â'ishah, may Allah be pleased with her, said,

> "The Prophet (PBUH) used to kiss and embrace (his wives) while he was fasting, and he had more power to control his desires than any one of you."

It is very important in passing this to stress the fact that the Prophet (PBUH), the best instructor for Muslims, allowed an old man to kiss and embrace his wife while fasting but he did not allow a young man to do that, because he considered what was better for each of them in each case. It has been narrated by Abû Dâwûd on the authority of Abû Hurayrah, may Allah be pleased with him, that "a man asked the Messenger of Allah (PBUH) about a fasting person's kissing and embracing (his wife) and he (PBUH) permitted him to do so. Another man came and asked him (about the same thing) but he (PBUH) forbade him to do that. The one to whom he (PBUH) gave permission was an old man and the one whom he forbade was a young man."

Significant still, the Prophet (PBUH) made a fasting person's kissing his wife similar to his rinsing his mouth.[1] This means that as rinsing one's mouth while fasting does not affect fasting, kissing one's wife while fasting does not affect it either.

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[1] Narrated by Ahmad and others on the authority Jâbir Ibn `Abdullâh.

To this effect, At-Tirmidhî has stated in his *Sunan* that scholars have differed about a fasting person's kissing and embracing his wife: some of the Prophet's Companions view that an old man can kiss his wife while fasting, unlike a young man, because the former – and not the latter – can be safe from sexual arousal because of kissing. At-Tirmidhî adds that some scholars maintain that kissing reduces a fasting person's reward yet it does not break his fast, and they allow a fasting person to kiss his wife if he can control himself otherwise he should avoid kissing. This view is attributed to Ash-Shâfi`î and others.

4. Doing something that may weaken him, such as cupping

It is detestable for a fasting person to do something that may make him weak to the extent that he may not be able to observe fasting for some time, such as cupping and bloodletting. Even so, the majority of scholars view that such acts do not invalidate fasting, and they have proved this view with some bodies of proof. For instance, they have quoted Al-Bukhârî's narration on the authority of Ibn `Abbâs, may Allah be pleased with him, that the Prophet (PBUH) applied cupping while he was in a state of *iḫrâm* and did that as well while he was fasting. Al-Bukhârî has also narrated that Anas Ibn Mâlik, may Allah be pleased with him, stated that they (the Companions) would not hold cupping as detestable for a fasting person except for weakness, meaning it would be detestable to them if it caused weakness and feebleness.

To put it briefly, the majority of *faqîhs*, including Abû Hanîfah, Mâlik, and Ash-Shâfi`î, maintain that cupping does not invalidate fasting yet it is detestable if it weakens the fasting person.

5. Collecting saliva in the mouth then swallowing it

It is detestable for a fasting person to collect his saliva in his mouth then swallow it, because it is similar to the case of a person who rinses his mouth with water then swallows this water. Still, saliva does not invalidate fasting in principle because man cannot do without it. Water however invalidates fasting even if only one drop of it is swallowed, simply because it comes out of the body, unlike saliva which is produced inside the body itself.

6. Harvesting

It is detestable for a fasting person, unless it is necessary, to harvest plants lest some of the harvesting dust reach his throat as this may invalidate his fasting.

Things Desirable in Fasting

There are certain things which are desirable as far as fasting is concerned, and they are also considered the proprieties of fasting. They are as follows.

1. Taking *suhûr* or pre-dawn meal

The Prophet (PBUH) said,

> *"Take suhûr, for there is blessing in suhûr."*[1]

This desirable act is achieved even if the quantity of the food eaten is very small and even if the water drunk is only a mouthful. The Prophet (PBUH) said,

> *"Take suhûr even if it is (by drinking) a mouthful of water."*[2]

It is desirable for the Muslim to delay taking *suhûr* until dawn approaches. It has been narrated that Qatâdah said,

> "Anas Ibn Mâlik said, 'The Prophet (PBUH) and Zayd Ibn Thâbit took their *suhûr* together. When they finished it, the Prophet (PBUH) stood for the (*Fajr*) prayer and offered it.' We asked Anas, 'What was the interval between their finishing the *suhûr* and the starting of the *Subh* (Morning) Prayer?' Anas replied, 'It was equal to the time taken by a person in reciting fifty verses of the Qur'ân.'"[3]

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[1] Narrated by Al-Bukhârî and Muslim.
[2] Narrated by Ibn Hibbân.
[3] Narrated by Al-Bukhârî and Muslim.

2. Avoiding things and acts that contradict fasting

The Muslim should avoid things and acts that contradict the nature of fasting and the sanctity of the blessed month of Ramadân, such as lying and talking nonsense. It has been narrated on the authority of Abû Hurayrah, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

> *"Fasting is a screen (from Hellfire). So, the person observing fasting should avoid sexual contact with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should say to him twice, 'I am fasting'."*[1]

It has moreover been narrated, also on the authority of Abû Hurayrah, may Allah be pleased with him, that the Prophet (PBUH) said,

> *"Whoever does not give up false speech (lying and the like) and evil actions, Allah is not in need of his leaving his food and drink (i.e., Allah will not accept his fasting.)"*[2]

3. Showing generousness and openhandedness and studying the Qur'ân

It has been narrated that Ibn `Abbâs, may Allah be pleased with him, said,

> "The Messenger of Allah (PBUH) was the most generous of all the people, and he used to be more generous in the month of Ramadân when Jibrîl (Gabriel) would meet

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[1] Narrated by Al-Bukhârî and Muslim.
[2] Narrated by Al-Bukhârî and others.

> him. Jibrîl used to meet him every night in Ramadân to study the Qur'ân carefully together. Thus, whenever he (PBUH) met Jibrîl, he would be more generous than the fast wind."[1]

That is why the Muslim should incline himself to show more keenness both in being generous and in studying the Qur'ân in this blessed month, as a way of following the example of the Prophet (PBUH).

4. Breaking fast with dates

It is desirable for the Muslim to break his fast with dates before performing the *Maghrib* Prayer. It is also recommended – to meet the *Sunnah* – that the dates be ripe and that the number of the eaten dates be odd. It has been narrated that Anas, may Allah be pleased with him, said,

> "The Messenger of Allah (PBUH) used to break fast with ripe dates (*rutab*) before performing the (*Maghrib*) prayer. If (there were) no ripe dates, then (he would eat) normal dates (*tamr*). And if (there were) no dates, he would drink some water."[2]

5. Hastening to break fast once the sun has surely set

It is desirable for the Muslim to break his fast once the sun has surely set, for it has been narrated on the authority of Sahl Ibn Sa`d, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

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[1] Narrated by Al-Bukhârî and Muslim.

[2] Narrated by At-Tirmidhî and Abû Dâwûd.

"Goodness would remain with people as long as they hasten to break fast (once the sun has set)."[1]

6. Invoking Allah on breaking fast

It is desirable for the fasting person to invoke Allah at the time when he breaks his fast, because it has been narrated that Ibn `Umar, may Allah be pleased with him, said,

"Whenever the Messenger of Allah (PBUH) broke fast, he would say, *'Thirst has gone, veins have been wet (i.e., cooled down), and the reward (of fasting) has been confirmed, if Allah so wills.*'"[2]

Therefore, it is recommended that the Muslim says the same words when he has broken his fast.

7. Providing breakfast for others

It is desirable for the Muslim to provide food and drink for fasting people to break their fast with, so that he may receive for that a reward equal to the reward of each of whomever he may provide breakfast for. It has been narrated that the Prophet (PBUH) said,

"Whoever provides a fasting person with breakfast will receive a reward equal to his (the fasting person's) reward without this decreasing anything from the fasting person's reward."[3]

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[1] Narrated by Al-Bukhârî and Muslim.
[2] Narrated by Abû Dâwûd.
[3] Narrated by Ibn Mâjah and At-Tirmidhî.

8. Invoking Allah for the person who offers breakfast

It is desirable for the Muslim that he invokes Allah for the person who has provided breakfast for him, and it is recommended that he uses the invocation used by the Prophet (PBUH) in a similar situation. It has been narrated that the Prophet (PBUH) said,

> *"If any one of you is invited to food (i.e., banquet), let him answer (the invitation). If he is not fasting, so let him eat; and if he is fasting, let him pray (for his Muslim brother who has invited him)."*[1]

It has also been narrated that once the Prophet (PBUH) had breakfast at Sa`d Ibn Mu`âdh's (house) and invoked for him, saying,

> *"May fasting people take breakfast at your (houses), may the Abrâr (those who are obedient to Allah and follow strictly His orders) eat (from) your food, and may the angels invoke blessings upon you!"*[2]

9. Intense worship during the last ten nights of Ramadân

The Prophet (PBUH) encouraged Muslims to exert more efforts in worshiping Allah during the last ten nights of Ramadân, especially to seek witnessing the Night of Decree (Laylatul-Qadr) about which Almighty Allah says,

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[1] Narrated by Muslim and others.
[2] Narrated by Ibn Mâjah.

﴿إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۝ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۝ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۝ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ۝ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ﴾

﴾*Verily! We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree). And what will make you know what the night of Al-Qadr (Decree) is? The night of Al-Qadr (Decree) is better than a thousand months.*[1] *Therein descend the angels and the Rûh (Jibrîl [Gabriel]) by Allah's Permission with all Decrees. Peace!* [2] *Until the appearance of dawn.*﴿

(Qur'ân: 97)

It has been narrated that `Â'ishah, may Allah be pleased with her, said,

> "The Prophet (PBUH) used to exert more efforts (in worshiping Allah) during the last ten (nights on Ramadân) than what he would do in other (nights)."[3]

It has also been narrated on the authority of Abû Hurayrah, may Allah be pleased with him, that the Prophet (PBUH) said,

> *"Whoever stands (in prayer during) the Night of Decree out of faith and hoping for*

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[1] i.e., worshiping Allah in that night is better than worshiping Him for a thousand months, i.e., 83 years and 4 months.

[2] i.e., All that night, there is peace and goodness from Allah to His believing servants.

[3] Narrated by Muslim.

(Allah's) reward, his previous sins will be forgiven for him."[1]

It has moreover been narrated on the authority of Â'ishah, who said,

> "The Messenger of Allah (PBUH) used to practice *i`tikâf* during the last ten (days) of Ramadân, and he would say, *'Seek the Night of Decree in the last ten (nights) of Ramadân.'"*[2]

In the light of these texts and other ones the Muslim can clearly realize how important the last ten days and nights of Ramadân are, and how special, valuable, and blessed the Night of Decree is. Therefore, every Muslim should do his best to worship Allah as best as he can in these days and nights so that he may receive a good and pleasant reward from Allah, the Most Generous.

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[1] Narrated by Al-Bukhârî and Muslim.
[2] Narrated by Al-Bukhârî.

Forbidden Fasting

Days on Which Fasting Is Prohibited

The Islamic *Sharî`ah* has prohibited fasting on certain days, as follows.

1. The day of fast-breaking or the first day in the days of *`Îdul-Fitr* (Fast-breaking Feast)

Fasting is prohibited on this day because Muslims are guests of Almighty Allah on it as He, Glory be to Him, honors His fasting servants on this day of celebration by bestowing on them joy along with His Mercy and Satisfaction after finishing the fasting in the month of Ramadân. The Prophet (PBUH) said,

> *"A fasting person has (i.e., is granted) two joys: when he breaks fast, he rejoices at his fast breaking, and when he meets his Lord, he rejoices at (the reward of) his fasting."*[1]

That is why Islam has prohibited fasting on the first day of *`Îdul-Fitr*, which is called "the day of prize".

2. The day of sacrifice along with the three days of *tashrîq*: these are the days of *`Îdul-Adhâ* (Sacrifice Feast) and the three days right after it, and they are called the days of *tashrîq* (airing) because pilgrims used to "dry" the meat of their sacrificial animals and make it dried slices during these days.

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[1] Narrated by Al-Bukhârî and Muslim.

Scholars have unanimously agreed that fasting is prohibited on any of these four days, because this is what has been authentically determined through the *Sunnah*. For example, it has been narrated that `Umar, may Allah be pleased with him, said,

> "Verily, the Messenger of Allah (PBUH) has forbidden fasting on these two days: the day of fast breaking because you (start) breaking your fast (on it), and the day of sacrifice (because you offer sacrificial animals thereon), so eat of the meat of your sacrifices."[1]

However the Mâlikîs maintain that it is permissible for a pilgrim who has intended to perform *Hajj* and `*Umrah* and does not find the *hady* (sacrificial animal) to observe fasting on these three days. It has been narrated by Al-Bukhârî on the authority of `Â'ishah and Ibn `Umar, may Allah be pleased with them both, that "nobody was allowed to fast on the days of *tashrîq* except those who could not afford the *hady*". Thus, it is permissible to observe fasting on the three days of *tashrîq* if necessary, especially with the fact that Almighty Allah has made obligatory upon a *mutamatti`* pilgrim – that is a pilgrim who performs `*Umrah* during the months of *Hajj* – and who does not find *hady*, to observe fasting for three days during the *Hajj* in question; Almighty Allah says,

> ﴿فَإِذَا أَمِنتُمْ فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشَرَةٌ كَامِلَةٌ﴾

[1] Narrated by Al-Bukhârî, Muslim, and At-Tirmidhî.

﴾... Then if you are in safety and whosoever performs the `Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajjut-Tamattu` and Al-Qirân), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Sawm (fasts) three days during the Hajj and seven days after his return (to his home), making ten days in all...﴿

(Qur'ân: 2: 196)

Therefore, unless mandatory, it is prohibited to observe fasting on any of the three days of *tashrîq*.

3. It is prohibited to observe fasting on Friday alone. Friday is a weekly feast for Muslims and this makes it, in some sense, similar to the day of feast. Besides, because Friday is a special day of weekly celebration and on it there is the *Jumu`ah* Prayer, Muslims while attending this prayer are supposed to be active and physically strong. This is indicated through the honorable *hadîth* that reads,

"Friday is a day of feast, so do not make your day of feast a day on which you observe fasting, unless you observe fasting on (a day) before it or after it."[1]

That is why the Prophet (PBUH) forbade Muslims to observe fasting on it. He forbade that this day be "specified" for fasting, unless it coincides with a habit of fasting such as observing fasting on three days every month and it happens that Friday is one of these days.

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[1] Narrated by Al-Hâkim on the authority of Abû Hurayrah.

There are a number of authentic *hadîths* which confirm this forbiddance. For example, it has been narrated on the authority of Jâbir, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

> *"Let no one of you observe fasting on Friday unless (with another) day before it or a day after it."*[1]

In another narration of Muslim, the Prophet (PBUH) is reported to have said,

> *"Do not specify the night of Friday from among the (other) nights (of the week) for qiyâm (i.e., voluntary prayer), and do not specify the day (time) of Friday from among the (other) days for fasting unless it coincides with a (habitual) fasting of any one of you."*

Nevertheless, the majority of scholars maintain that this forbiddance, with regard to fasting on Friday, is for – i.e., in the meaning of – legal detestability (*karâhah*) and not prohibition (*tahrîm*) because the Prophet (PBUH) made an exception (using "unless") by allowing such fasting on Friday in any of the exceptional cases pinpointed above, namely if it coincides with a habitual fasting or if the Muslim observes fasting on another day – either before or after Friday – along with it.

4. It is prohibited to observe fasting on Saturday alone. This is because At-Tirmidhî has narrated that the Prophet (PBUH) said,

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[1] Narrated by Al-Bukhârî and Muslim.

"Do not observe fasting on Saturday unless it (coincides) with what Allah has prescribed upon you (as in Ramadân)..."

The Prophet (PBUH) forbade fasting on this day because it is a day of feast for the Jews and it is not permissible that Muslims share their celebrations with them, thus glorifying that which they glorify, for we, Muslims, are commanded to contradict them. That is why the Prophet (PBUH) commanded that the Muslim observes fasting on a day either before the day of `Âshûrâ' (the tenth day of the lunar month of Al-Muharram) or after it as a way of contradicting the Jews.

5. It is prohibited to observe fasting on the day of doubt. The Prophet (PBUH) forbade observing fasting on the day of doubt, and it is the day concerning which people doubt whether it is the last day in the month of Sha`bân or the first day in the month of Ramadân. The reason why fasting is forbidden on this day is to prevent people from adding an extra day to the fasting of Ramadân, as Muslims are commanded to observe fasting if they see the crescent of Ramadân; and, if they do not see it, they are not legally asked to observe any fasting the next day. It has been narrated on the authority of `Ammâr Ibn Yâsir, may Allah be pleased with him, that "whoever observes fasting on the day of doubt will have disobeyed Abul-Qâsim (i.e., Prophet Muhammad), Allah's peace and blessings be upon him."[1]

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[1] Narrated by At-Tirmidhî.

Other Forms of Forbidden Fasting

Along with the aforementioned days on which fasting is forbidden, there are certain forms of fasting which Muslims are forbidden to observe. They can be clarified as follows.

1. A woman is forbidden to observe voluntary fasting without her husband's permission. This is for consideration for the husband's right, as he may not manage to control his lust while his wife is observing fast. Therefore, the *Sharî`ah* has forbidden the wife form observing any voluntary fasting – when her husband is resident, and not on a journey – without taking his permission first. This is apt to strengthen the ties of their marital relation. It has been narrated by Al-Bukhârî and Muslim on the authority of Abû Hurayrah, may Allah be pleased with him, that the Prophet (PBUH) said,

> *"It is not lawful for a woman to observe (voluntary) fasting while her husband is present (i.e., not on a journey) except after taking his permission, nor is it (lawful) for her to permit anyone to his house except after taking his permission."*

According to another narration, this time of At-Tirmidhî, the Prophet (PBUH) said,

> *"A woman whose husband is present is not to observe fasting for (even) one day other than (the days of) the month of Ramadân except after taking his permission."*

2. It is forbidden to observe fasting for the whole year. The Prophet (PBUH) has forbidden that

a Muslim observes fasting for all the days of the year, and this is called *siyâmud-dahr* or fasting for a year. This is because such fasting weakens the body and thus hinders the Muslim from undertaking what he is entitled to do concerning his own rights as well as the rights of others upon him especially those of his wife. Besides, it makes the worship of fasting a sort of "habit". That is why the Prophet (PBUH) forbade `Abdullâh Ibn `Amr, may Allah be pleased with him, to observe fasting throughout the entire year. It has been narrated by Al-Bukhârî that `Abdullâh Ibn `Amr Ibnul-`Âs, may Allah be pleased with him said, "I will fast every day and I will stand for prayer all the night and I will recite (all) the Qur'ân every day." The Prophet (PBUH) said,

> *"Do not do that, for if you do that, your eye will grow weak and you will get bored. But observe fasting for three days a month, for this is like fasting for all the year, as (the reward of) a good act is multiplied ten times."*

`Abdullâh said, "I am capable of doing more than this," and he continued asking the Prophet (PBUH) to allow him to observe fast for more days until he (PBUH) said,

> *"Fast one day and break fast on the other day."*

`Abdullâh said, "I am capable of doing more than this," but the Prophet (PBUH) said,

> *"Nothing is better than this."*

In the same narration the Prophet (PBUH) said to `Abdullâh,

"Your soul has a right on you, your family has a right on you, and your wife has a right on you, so give every one of those who have rights on you his right."

In another version of Al-Bukhârî, he narrates on the authority of Abû Ju<u>h</u>ayfah that the Prophet (PBUH) made a bond of brotherhood between Salmân (Al-Fârisî) and Abud-Dardâ'. Salmân paid a visit to Abud-Dardâ'and found Ummud-Dardâ' (the wife of Abud-Dardâ') dressed in shabby clothes and asked her why she was in that state. She replied, "Your brother Abud-Dardâ' is not interested in (the luxuries of) this world." In the meantime Abud-Dardâ' came and prepared a meal for Salmân. Salmân requested Abud-Dardâ' to eat (with him), but Abud-Dardâ' said, "I am fasting." Salmân said, "I will not eat unless you eat." So, Abud-Dardâ' ate (with Salmân). When it was night and (a part of the night had passed), Abud-Dardâ' got up (to offer voluntary night prayers), but Salmân told him to sleep and Abud-Dardâ' slept. After sometime Abud-Dardâ' again got up but Salmân told him to sleep. When it was the last hours of the night, Salmân told him to get up then, and both of them offered (voluntary night) prayer. Salmân said to Abud-Dardâ', "Your Lord has a right on you, your soul has a right on you, and your wife has a right on you, so give every one of those who have rights on you his right." Abud-Dardâ' went to the Prophet (PBUH) and told him the whole story. The Prophet (PBUH) said, *"Salmân spoke the truth."*

3. It is forbidden to observe fasting continuously. The Prophet (PBUH) has forbidden

that a Muslim observes fasting for a whole day by not breaking it when the sun sets and continuing fasting until the next day, thus observing fast for two consecutive days without breaking it even for an hour. This is called *wisâl* or continuation. By observing such fasting the Muslim puts himself to difficulty and hardship, and that is why he (PBUH) forbade his Companions to observe it though he himself would do it. That was because he did not want to make things difficult for them and because Allah granted him special capacities with which he was able to endure such a form of fasting. It has been narrated by Al-Bukhârî that `Â'ishah, may Allah be pleased with her, said,

> "The Messenger of Allah (PBUH) forbade continuous (fasting) out of (his) mercy upon them (his Companions). They said, '(But) you observe continuous (fasting), O Messenger of Allah.' He said, '*I am not like you for sure. Verily, my Lord provides me with food and drink.*'"

This means that continuous fasting was one of the specialties of the Prophet (PBUH), yet scholars have differed whether it is permissible for anyone other than the Prophet (PBUH) to observe it: some say that it is prohibited absolutely, while some others say that it is permissible for whoever is capable of observing it and impermissible on the part of those who cannot endure it. The first view – confirming prohibition – is adopted by more scholars than those who adopt the second one.

Voluntary Fasting

The Muslim is recommended to observe fasting voluntarily on certain occasions and on certain days due to the great reward that he is supposed to receive by virtue of these fasts. This is explained in the following lines.

1. Six days from the month of Shwwâl

It is an act of the *Sunnah* that the Muslim observes fast on six days from the month of Shawwâl which follows the month of Ramadân, because observing fast for these six days along with the fasting of Ramadân is like fasting for a whole year. It has been narrated on the authority of Abû Ayyûb Al-Ansârî, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

> *"Whoever observes the fasting of Ramadân then follows that with six days from Shawwâl, it will be like fasting for a year."*[1]

It is quite significant in this connection to mention what As-San`ânî has recorded in his *Subulus-Salâm*. In this book he says that whoever observes fast for six days from the month of Shawwâl is supposed to receive the reward of that fasting whether these days are consecutive or separate, and whether they are included in the days of the fast-breaking feast – excluding the first day – or not. He adds that there is

[1] Narrated by Muslim, At-Tirmidhî, and others.

no proof that the six days should be from the beginning of the month. After all, any person who observes fast on any six days from Shawwâl will be included in the Prophet's saying, "... *then follows that with six days from Shawwal...*" in the abovementioned *hadîth*. As-San`ânî goes on to say that the fasting under discussion is counted – along with the fasting of Ramadân – as being like fasting for a year, because a good deed is multiplied ten times the like thereof. Accordingly, if Ramadân, thus being equal to ten months, is added to six days from Shawwâl, also being equal to two months (6 days × 10 = 60 days), this makes twelve months-a whole year.[1]

2. The day of `Âshûrâ' (the tenth of Al-Muharram)

It has been narrated by Al-Bukhârî on the authority of Abû Qatâdah that the Prophet (PBUH) said concerning the excellence of fasting on the day of `Âshûrâ',

> *"I seek from Allah that fasting on the day of `Âshûrâ' may atone for the sins of the preceding year."*

Moreover, it has been narrated that Ibn `Abbâs, may Allah be pleased with him, said,

> "When the Messenger of Allah (PBUH) came to Medina, he found the Jews observing fast on the day of `Âshûrâ'. They (the Jews) were asked about it and they said, 'It is the day on which Allah granted victory to Mûsâ (Moses) and (his people) the Children of

[1] See *Subulus-Salâm*, 2/671.

> Israel over the Pharaoh and we observe fast out of gratitude to Him.' Upon this the Messenger of Allah (PBUH) said, '*We have a closer connection with Mûsâ than you have,*' and he commanded that fast be observed on this day."[1]

In another narration of Muslim, also on the authority of Ibn `Abbâs, the latter said that when the Messenger of Allah (PBUH) observed fast on the day of `Âshûrâ' and commanded that fast be observed on it, they (the Muslims) said, "O Messenger of Allah! It is a day that the Jews and the Christians glorify." So, the Messenger of Allah (PBUH) said, "*When the coming year comes, Allah willing, we shall observe fast on the ninth day (of Al-Muharram, i.e., the day before `Âshûrâ').*" But when the next year came, the Messenger of Allah (PBUH) had already passed away.[2]

Still, there is an authentic *hadîth* that directly confirms that the fasting of `Âshûrâ' is optional. It has been narrated by Al-Bukhârî, that `Â'ishah, may Allah be pleased with her, said,

> "The people used to fast on `Âshûrâ' before the fasting of Ramadân was made obligatory. And on that day the Ka`bah would be covered with a cover. When Allah decreed the fasting of the month of Ramadân, the Messenger of Allah (PBUH) said, '*Whoever wishes to fast (on the day of `Âshûrâ') may do so, and whoever wishes to leave it can do so.*'"

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[1] Narrated by Muslim.
[2] Narrated by Muslim and Abû Dâwûd.

3. The day of `Arafah

The day of `Arafah is one of the greatest Islamic days and it comes on one of the greatest Islamic occasions, _Hajj_. It is the day on which Allah perfected the religion of Islam for Muslims, as He says,

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِيناً﴾

﴾*... This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion...*﴿ (Qur'ân: 5: 3)

It has been narrated by Al-Bukhârî that once a Jew said to `Umar Ibnul-Khattâb, may Allah be pleased with him, said, "O Commander of the Believers! There is a verse in your Book which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as a day of celebration." `Umar asked, "Which verse is that?" The Jew replied, "(It reads,) ﴾*... This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion...*﴿ `Umar commented, "Undoubtedly, we know when and where this verse was revealed to the Prophet. That was on Friday and the Prophet was standing at `Arafât (during _Hajj_)."

Among the texts confirming the excellence of the day of `Arafah is the Prophet's saying, as narrated by `Â'ishah,

> *"There is no day when Allah sets more servants free from Hellfire than the day of `Arafah."*[1]

For all these aspects of superiority and excellence, the Prophet (PBUH) encouraged Muslims to observe fast on it.

It has moreover been narrated that Abû Qatâdah, may Allah be pleased with him, said,

> "The Messenger of Allah (PBUH) was asked about fasting on the day of `Arafah and he said that it atones for (the sins of) the previous year and the coming year. And he was asked about fasting on the day of `Âshûrâ' and he said that it atones for (the sins of) the previous year."[2]

It is worth mentioning here that fasting on the day of `Arafah can be observed by Muslims other than those who may be staying on the mountain of `Arafah as pilgrims this day. This is because the Prophet (PBUH) did not observe fast on the day of `Arafah when he was performing *Hajj*.[3] And, it has been narrated by Ibn Mâjah on the authority of Abû Hurayrah, may Allah be pleased with him, that "the Messenger of Allah (PBUH) forbade fasting on the day of `Arafah at `Arafât," i.e., when staying on the mountain of `Arafah.

4. Observing fast during the month of Sha`bân

Sha`bân is a great and blessed month in which deeds are raised to Almighty Allah. That is why the

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[1] Narrated by Muslim.
[2] Narrated by Muslim.
[3] Narrated by Al-Bukhârî and Muslim.

Prophet (PBUH) was keen on observing fast in this month in particular. It has been narrated that `Â'ishah, may Allah be pleased with her, said,

> "I have never seen (i.e., observed that) the Messenger of Allah (PBUH) completed fasting any month in full except the month of Ramadân, and I have never seen him observing more fasting in a month (other than Ramadân) than in (the month of) Sha`bân."[1]

It has also been narrated that Usâmah Ibn Zayd, may Allah be pleased with him, said,

> "I said, 'O Messenger of Allah! I have never seen you observing more fasting in any month than you do in Sha`bân!' He said, *'That is a month which people do not pay heed to between (the month of) Rajab and (the month of) Ramadân. And it is a month in which the deeds (of people) are raised to the Lord of the worlds, so I love that my deeds be raised while I am fasting.'"*[2]

5. Mondays and Thursdays

The Prophet (PBUH) used to observe fast on Monday as a way of showing gratitude to Almighty Allah. When he was asked about his fasting on this day, he said,

> *"That is a day on which I was born and on it (revelation) was revealed to me."*[3]

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[1] Narrated by Al-Bukhârî.

[2] Narrated by An-Nasâ'î.

[3] Narrated by Muslim.

Another narration that shows why the Prophet (PBUH) used to observe fast on Monday as well as on Thursday, is the narration of Abû Dâwûd on the authority of Usâmah Ibn Zayd, may Allah be pleased with him, that the Prophet (PBUH) used to observe fast on Mondays and Thursdays, and when he was asked about that he (PBUH) said,

> *"Verily, servants' deeds are displayed on Mondays and Thursdays."*

6. Three days every month

The Prophet (PBUH) encouraged Muslims to observe fast for three days every month. It has been narrated that `Abdullâh Ibn `Amr, may Allah be pleased with him, said,

> "The Messenger of Allah (PBUH) said to me, '*Observe fast for three days every month, for (the reward of) a good deed is multiplied ten times and that is like observing fast for a year.*'"[1]

It has moreover been narrated on the authority of Abû Dharr, may Allah be pleased with him, that the Prophet (PBUH) said,

> *"If you are to observe fast for three days a month, then observe fast on the thirteenth, the fourteenth, and the fifteenth (days of this month)."*[2]

A similar narration reads that Abû Dharr Al-Ghifârî, may Allah be pleased with him, said,

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[1] Narrated by Al-Bukhârî and Muslim.
[2] Narrated by At-Tirmidhî and An-Nasâ'î.

"The Messenger of Allah (PBUH) commanded us to observe fast on three days of (every) month: the thirteen, the fourteenth, and the fifteenth. And he (PBUH) said that this is like fasting for a year."[1]

Fasting for three days a month is like fasting for a year simply because a good deed is multiplied ten times the like thereof (3 days × 10 = 30 days).

7. Observing fast for one day and breaking it for another

It has been narrated on the authority of `Abdullâh Ibn `Amr, may Allah be pleased with him, that the Prophet (PBUH) said,

"The best (form of) fasting in the sight of Allah is the fasting of (Prophet) Dâwûd (David): he used to observe fast for one day and break it for another,"[2]

i.e., he would observe fast on alternate days, one after the other.

This form of fasting is better than fasting for a whole year, because the latter is impermissible and the Prophet (PBUH) forbade it. This is because it weakens the body and makes the Muslim inactive while there are crucial things and jobs that he must undertake properly both religiously and secularly.

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[1] Narrated by Narrated by, Ibn Hibbân, and At-Tirmidhî.

[2] Narrated by Al-Bukhârî and Muslim.

I`tikâf
(Seclusion in a Mosque)

The Definition of *I`tikâf*

I`tikâf* literally means to adhere or devote oneself to something, and terminologically as far as the *Sharî`ah is concerned it means confining oneself in a mosque for worshiping Allah, Glory be to Him. Almighty Allah says in this regard,

﴿وَعَهِدْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ﴾

﴾*... and We commanded Ibrâhîm (Abraham) and Ismâ`îl (Ishmael) that they should purify My House (the Ka`bah) for those who are circumambulating it, or staying (I`tikâf), or bowing or prostrating themselves (there, in prayer).*﴿

(Qur'ân: 2: 125)

Allah also says,

﴿وَلاَ تُبَاشِرُوهُنَّ وَأَنتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ﴾

﴾*... And do not have sexual relations with them (your wives) while you are in I`tikâf in the mosques...*﴿

(Qur'ân: 2: 187)

Thus, whoever stays and confines himself in a mosque for worshiping Almighty Allah is in a state of *i`tikâf* or is a "*mu`takif*".

The Prescription of *I`tikâf*

The Prophet (PBUH) practically enacted *i`tikâf* as an act of worship when he practiced it by confining himself in the mosque for worship and so did along with him his wives, the Mothers of the Believers. In this way it became a prescribed or legislated act of worship with which the believer seeks Allah's satisfaction leaving worldly activities and interests.

The prescription of this act of worship, *i`tikâf*, has been recorded in a number of narrations some of which may be quoted here, as follows.

It has been narrated by Al-Bukhârî on the authority of Abû Hurayrah, who said,

> "The Prophet (PBUH) used to practice *i`tikâf* for ten days every Ramadân. But when it was the year in which he passed away, he practiced it for twenty days."

Al-Bukhârî has moreover narrated that Abû Salamah, may Allah be pleased with him, said,

> "Once I went to Abû Sa`îd Al-Khudrî and asked him, 'Would you come with us to the date-palm trees to talk?' So Abû Sa`îd went out and I asked him, 'Tell me what you heard from the Prophet (PBUH) about the Night of Decree (Laylatu-Qadr).' Abû Sa`îd said, 'Once the Messenger of Allah (PBUH)

performed *i`tikâf* on the first ten days of the month of Ramadân and we did the same with him. Jibrîl (Gabriel) came to him and said, 'The night you are looking for is ahead of you.' So, the Prophet (PBUH) practiced *i`tikâf* in the middle (second) ten days of the month of Ramadân and we too performed *i`tikâf* with him. Jibrîl came to him and said, 'The night which you are looking for is ahead of you.' In the morning of the twentieth of Ramadân the Prophet (PBUH) delivered a sermon and said, '*Whoever has performed i`tikâf with me should continue it. I have been shown the Night of Decree (in a dream), but I have forgotten its date, yet it is in the odd nights of the last ten nights. And I saw in my dream that I was prostrating in mud and water.*' In those days the roof of the mosque was made of branches of date-palm trees. At that time the sky was clear and no cloud was visible, but suddenly a cloud came and it rained. The Prophet (PBUH) led us in prayer and I saw the traces of mud on the forehead and the nose of the Messenger of Allah. That was the confirmation of that dream."

These *hadîths* confirm that the Prophet (PBUH) performed *i`tikâf* and that he ordered his Companions, may Allah be pleased with them, to perform it.

One of the best descriptions of the nature of *i`tikâf* may be the following statement of the great scholar `Atâ':

> "A *mu`takif* is like a man who has a need that is to be fulfilled by a great person, so he confines himself at his door and says that he will not leave the place until his need has been fulfilled. Similarly, a *mu`takif* sits in a house of Allah (i.e., a mosque) and says: I will not leave until I have been forgiven."[1]

Sections of *I`tikâf*

I`tikâf* is divided into two sections: *i`tikâf as an act of the *Sunnah* and *i`tikâf* as an obligation.

***I`tikâf* as an act of the *Sunnah*** is that which the Muslim performs voluntarily as a way of drawing near to Almighty Allah and seeking His reward, as well as of following the example of the Prophet (PBUH). This form of *i`tikâf* is a confirmed act of the *Sunnah* during the last ten days of Ramadân, for the Prophet (PBUH) used to practice it regularly during these days in particular. It has been narrated that Ibn `Umar, may Allah be pleased with him, said,

> "The Messenger of Allah (PBUH) used to practice *i`tikâf* during (all) the last ten (days) of Ramadân."[2]

***I`tikâf* as an obligation**, however, is that which a Muslim has made obligatory upon himself by vowing, as when he says, for example, "I vow that I will perform *i`tikâf* for one day," whether he specifies that day or not. Such *i`tikâf* is obligatory because

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[1] See *Al-Ikhtiyâr*, 1/137.

[2] Narrated by Al-Bukhârî and Muslim.

Almighty Allah says as a general rule, ﴿... *and let them perform their vows...*﴾ (Qur'ân: 22: 29) Not only this, it has been narrated on the authority of Ibn `Umar, may Allah be pleased with him, that his father `Umar Ibnul-Khttâb, may Allah be pleased with him, said to the Prophet (PBUH), "In (the pre-Islamic period of) ignorance I made a vow that I would confine myself in the Sacred Mosque (in Mecca)." He (PBUH) said, "*Perform your vow*"[1]

Conditions of *I`tikâf*

For the validity of *i`tikâf* the following conditions must be met.

1. It is to be performed in a mosque where prayers are performed, because Almighty Allah says,

﴿وَلاَ تُبَاشِرُوهُنَّ وَأَنتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ﴾

﴿... *And do not have sexual relations with them (your wives) while you are in I`tikâf in the mosques...*﴾

(Qur'ân: 2: 187)

This indicates that *i`tikâf* is practiced in mosques, and therefore it is not valid to practice it at home. However, Abû Hanîfah maintains that women can practice *i`tikâf* in the *musallâ* or prayer place in their houses. And, the wider a mosque is, the better *i`tikâf* is, as in the Sacred Mosque in Mecca, the Prophetic Mosque in Medina, and Al-Aqsâ Mosque in Jerusalem.

[1] Narrated by Al-Bukhârî.

2. Intention is required, because *i`tikâf* is an act of worship and no act of worship is to be performed without intention. Some scholars view that the intention regarding *i`tikâf* must be connected with fasting as *i`tikâf* is not correctly performed without fasting because the Prophet (PBUH) used to practice it while fasting in the month of Ramadân, and because *i`tikâf* was connected to the verse of fasting ﴿*It is made lawful for you to have sexual relations with your wives on the night of fast...*﴾ to ﴿*... And do not have sexual relations with them (your wives) while you are in I`tikâf in the mosques...*﴾ (Qur'ân: 2: 187) This view is adopted by Ibn `Umar, Ibn `Abbâs, and `Â'ishah, may Allah be pleased with them, as well as by Abû Hanîfah and Mâlik. However, Abû Hanîfah says that fasting is not stipulated as long as *i`tikâf* is performed as an act of the *Sunnah*, and not as an obligation such as that which is practiced as a performance of a vow. The proponents of this view have also quoted the following narration to prove their opinion: `Umar, may Allah be pleased with him, made a vow that he would confine himself (i.e., practice *i`tikâf*) for a night or a day at the Ka`bah during the pre-Islamic period of ignorance, and he asked the Prophet (PBUH) about that. He (PBUH) said to him, "*Perform i`tikâf and observe fast.*"[1]

Ash-Shâfi`î, on the other hand, asserts that fasting is not a condition for the correctness of *i`tikâf.*

3. A woman must not be menstruating or in a postnatal condition, or else her *i`tikâf* will not be

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[1] Narrated by Abû Dâwûd.

valid. Therefore, whenever a woman is in a state of *i`tikâf* then menstruation or postnatal bleeding afflicts her, she must leave the mosque but she can return to it and resume *i`tikâf* when this bleeding comes to an end and after she takes the bath required after it.

Similarly, if a *mu`takif* is afflicted by *janâbah* – normally as a result of a wet dream in this regard – and there is no place in the mosque where he can take the ritual bath of *janâbah* or if there is no water in it, he must go out of the mosque to take that bath out then he must come back immediately after that. If he is late without necessity, his *i`tikâf* will be invalidated as a result of that.[1]

Things Which Invalidate *I`tikâf*

There are certain things that invalidate *i`tikâf*. Light will be shed on these things in brief as follows.

1. Having sexual intercourse intentionally invalidates *i`tikâf*, even if this should happen without ejaculation, and whether it is done at night or during daytime, as agreed upon by scholars. This is because Almighty Allah says,

﴿وَلاَ تُبَاشِرُوهُنَّ وَأَنتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ﴾

﴾*... And do not have sexual relations with them (your wives) while you are in I`tikâf in the mosques...*﴿

(Qur'ân: 2: 187)

[1] See Al-Juzayrî, *Al-Fiqh `ala-l-Madhâhib Al-Arba`ah*, 1/531.

By the same token, it is forbidden that a *mu`takif* does any thing that is of a sexual nature such as kissing, caressing, and touching out of lust, simply because the time of *i`tikâf* is specified for worship and not for enjoying women. It is for the same reason that a pilgrim is forbidden to have sexual intercourse or do anything related to it during *Hajj*.

2. Defecting from Islam invalidates *i`tikâf* because this contradicts the nature of worship and *i`tikâf* is an act of worship. Besides, when a person apostatizes his deeds become in vain, as Almighty Allah says,

﴿وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

﴾*... And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.*﴿

(Qur'ân: 2: 217)

In a nutshell, apostatizing invalidates all deeds and acts of worship, including Prayer, Fasting, *Zakâh*, and *Hajj*.

3. If a person loses sanity either by becoming insane or as a result of drunkenness, his *i`tikâf* becomes invalid. This is because, as confirmed before, *i`tikâf* is an act of worship and sanity is one of the conditions of the validity of performing any act of

worship. That is why there is no legal responsibility (*taklîf*) upon an insane person.

**4. If a woman – while being in a state of *i`tikâf* – is menstruating or in a postnatal condition,** her *i`tikâf* becomes invalid because of that. This is because one of the conditions of the validity of *i`tikâf* is that a woman must not be having her period or any postnatal bleeding. Just as she is not to perform prayer or observe fast under such circumstances, she is not to perform *i`tikâf*.

5. Going out of the mosque where a person is performing *i`tikâf* invalidates his *i`tikâf*, if this is done without necessity. This is because the nature and meaning of *i`tikâf* require that a *mu`takif* "confines himself in the mosque," and going out of it contradicts this. Therefore, whosever goes out of the mosque while practicing *i`tikâf* is to resume it from the beginning. This applies in special to obligatory *i`tikâf* such as that is based upon vowing, for this must be performed exactly as vowed. Accordingly, if a person who is performing a vow-based *i`tikâf* goes out of the mosque, he must start it over counting the same number of days which he has determined in his vow.

On the other hand, a *mu`takif* may leave the mosque due to a necessity, such as answering the call of nature outside the mosque because the latter has no place where this can be done, or he may leave it for medication or anything of the kind. In this case, there is no harm and his *i`tikâf* is still valid. It has been narrated on the authority of `Â'ishah, may Allah be pleased with her, that "the Prophet (PBUH) would not go out of his *mu`takaf* (the mosque where he

would be performing *i`tikâf*) except for the thing that man would need,"[1] meaning except for things that man would need and that he might not be able to fulfill except outside the mosque, such as answering the call of nature or taking a ritual bath of *janâbah*. As for eating, drinking, and sleeping, there is no harm if a *mu`takif* does this in the mosque, and thus he does not have to go out of the mosque for doing that outside it.

There is a narration of Al-Bukhârî and Muslim indicating that it is permissible for a *mu`takif* to go out of the mosque for a necessity. It has been narrated that `Alî Ibnul-Husayn, may Allah be pleased with him, said,

> "Safiyyah, the wife of the Prophet (PBUH), told me that she went to the Messenger of Allah to visit him in the mosque while he was in a state of *i`tikâf* during the last ten days of Ramadân. She talked with him for a while then got up in order to return home. The Prophet (PBUH) accompanied her. When they reached the gate of the mosque, opposite the door of Umm Salamah, two Ansârî men were passing by and they greeted the Messenger of Allah. He said to them, '*Do not hurry away!*' Then he said, '*She is (my wife) Safiyyah Bint Huyayy.*' Both of them said, 'Glory be to Allah,[2] O Messenger of Allah!' And they felt that it was too much (for a person to think evil of the Prophet). The

[1] Narrated by Abû Dâwûd.

[2] They meant: How dare we think of any evil?!

> Prophet (PBUH) said (to them), *'Satan reaches everywhere in the human body as blood reaches in it. I was afraid that Satan might insert an evil thought in your minds.'"*[1]

This *hadîth* indicates that the Prophet (PBUH), who was in a state of *i`tikâf*, went out of the mosque to accompany his wife on her way back to her house, especially with the fact that he did that at night, as recorded by Al-Bukhârî in another version. Consequently, he (PBUH) went out of the mosque for something necessary, namely, he was afraid that his wife should return home alone during the night. This reflects his consideration for the right of his wife to his protecting her against any harm that might afflict her on her way back. The Prophet (PBUH), in addition to this, wanted to teach his followers that they must maintain the honor of their women.

Things Desirable and Others Detested in *I`tikâf*

A *mu`takif* is **recommended** to perform as many voluntary acts of worship during his *i`tikâf* as possible. This is because *i`tikâf* is an act of worship with which the Muslim confines himself in a mosque where he is supposed to draw nearer and nearer to Him throughout the period of his *i`tikâf*, seeking His forgiveness and hoping for His blessings and rewards. Thus, it is desirable for a *mu`takif* that he spends his time glorifying, praising, and praying to Almighty Allah. He can also recite as much as he can from the

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[1] Narrated by Al-Bukhârî, Muslim, and Ibn Mâjah.

Qur'ân and invoke blessings on the Prophet (PBUH). This is apt to include him in the "**men**" mentioned in the following verses:

﴿فِـي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالآصَالِ ۞ رِجَالٌ لاَّ تُلْهِيهِمْ تِجَارَةٌ وَلاَ بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلاَةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْماً تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالأَبْصَارُ ۞ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ﴾

﴿*In houses (mosques), which Allah has ordered to be raised (to be cleaned, and to be honoured), in them His Name is glorified in the mornings and in the afternoons or the evenings, by **men** whom neither trade nor sale diverts them from the Remembrance of Allah (with heart and tongue), nor from performing prayer, nor from giving the Zakâh. They fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Resurrection). That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allah provides without measure to whom He wills.*﴾

(Qur'ân: 24: 36-38)

Along with this, it is **detestable** that a *mu`takif* leaves the mosque during his *i`tikâf* to visit an ill person or witnessing a funeral procession, because this is not included in the necessities that justify his leaving the mosque, especially that a funeral procession can be witnessed by others.

Moreover, it is forbidden that a *mu`takif* - or any other person - to sell or buy anything inside the mosque, because the Prophet (PBUH) said,

> *"If you see a person selling or buying (anything) inside the mosque, say, 'May Allah not make your trade profitable!' And if you see a person searching for something he has lost in the mosque, say, 'May Allah not bring it back to you!' For, mosques are not built for this."*[1]

Additionally, it is detestable for a *mu`takif* to abstain from speaking thinking that this helps him to draw near to Allah. Abstaining from speaking – in the meaning of fasting – has nothing to do with Islam. It has been narrated that once the Prophet (PBUH) saw a man standing in the sun, so he asked about him. The people there said, "This is Abû Isrâ'îl. He has vowed that he will stand in the sun and will never come in the shade or speak to anybody, and (that he) will observe fast." The Prophet (PBUH) said, *"Tell him to sit down, come in the shade, and speak, (but let him) complete his fast."*[2]

We have come to the end of the part dealing with Fasting (*Siyâm*) in general, and now it is time for questions and answers concerning certain matters about which people normally inquire.

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[1] Narrated by At-Tirmidhî.
[2] Narrated by Al-Bukhârî.

Questions and Answers on Fasting

Q: What are the benefits of fasting?

A: Fasting has many benefits both spiritually and physically. They can be summarized in the following points:

- Fasting implants within the believer what *may* be called the natural endowment (*malak-âh*) of piety and helps him get accustomed to submissiveness and obedience to Allah, Glorified and Exalted be He. This in turn helps him keep straightforwardly to the path of Allah by behaving in accordance with His ordinances and forbiddances. This is because piety, which is grown in the believer's heart by means of fasting, exemplifies the meaning of committing to what Allah has ordained and avoiding what He has forbidden. It is in a word the quality which guarantees the believer's uprightness.
- Fasting is a means of discipline through which the believer is taught how to "fear" Almighty Allah in one of the best ways of disciplining: when fasting, he can see food, drink, and his wife in front of him many times, but "each time" he restrains his hunger, thirst, or sexual

lust for the sake of Allah. This moreover inculcates and implants in him the faculty of being patient, which in turn prepares him for enduring hardships in the Cause of Allah. That is why the Prophet (PBUH) said, "*Fasting is a half of patience,*" as narrated by Ibn Mâjah.

- Fasting moreover helps man to be familiar with loving good for others and doing it to them and strengthens the passion of mercy and fraternity among Muslims. This in turn stimulates the tie of integrity and cooperation among them, as they invite one another to breakfast and pay the Fast-breaking *Zakâh* at the end of the month of fasting. This is also because the rich – when fasting – can feel and actually estimate how hard and painful hunger and deprivation are to the poor.

- Still, fasting renews the life of a fasting person, as it refreshes the cells of his body and allows his stomach and the rest of his digestion system to rest for some time during the period of fasting. In this way, by virtue of fasting the body gets rid of many of the excrements precipitated in it and the bad remains that may have been left behind in the stomach.

Thus, fasting is very important for man both spiritually and physically. And, Allah knows best.

Q: Is the testimony of only one person sufficient for authenticating the seeing of the crescent of Ramadân?

A: If the sky is cloudy or foggy leaving a hazy horizon or anything of the sort is hindering the seeing of the crescent, then the testimony of one person is sufficient for authenticating its seeing. However, this person must be *`adl* or upright, and this requires that he is a Muslim who is trustworthy and adherent to the instructions of Islam and is not known for dissoluteness or looseness. This is because the seeing of the crescent is one of the religious matters for which *`adâlah* or uprightness is required.

However, if the sky is clear and nothing hinders seeing the crescent, then the testimony of a number of Muslims is required. This number is "two" according to Abû Hanîfah and Mâlik. Ash-Shâfi`î, on the other hand, asserts that the testimony of one upright person is sufficient for the seeing of the crescent. Ash-Shâfi`î has proven this view with certain texts, as follows:

It has been narrated that Ibn `Umar, may Allah be pleased with him, said,

> "The people went out to see the crescent and I told the Messenger of Allah (PBUH) that I had seen it, so he observed fast (according to my testimony) and ordered the people to observe fast (as well)."[1]

It has also been narrated that Ibn `Abbâs, may Allah be pleased with him, said,

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[1] Narrated by Abû Dâwûd.

"A Bedouin came to the Messenger of Allah (PBUH) and said, 'I have seen the crescent of Ramadân.' He (PBUH) said to him, '*Do you testify that there is no god but Allah?*' The man answered in the affirmative then he (PBUH) said, '*(And) do you testify that Muhammad is the Messenger of Allah?*' He answered in the affirmative (as well), so he (PBUH) said, '*O Bilâl! Call upon the people that they should observe fast tomorrow.*'"[1]

An-Nawawî says that the correct view in this regard is that the testimony of only one upright person is sufficient as far as this is related to the crescent of Ramadân, unlike the case with the crescent of Shwawâl, which determines the fast breaking, for most scholars maintain that at least two upright persons are required for authenticating seeing it.

As-Sâbûnî has a comment that is worth mentioning here: he says that for authenticating seeing the crescent of Ramadân, the testimony of one upright person is sufficient due to the two narrations of Ibn `Umar and Ibn `Abbâs mentioned above. He adds that even if something wrong should happen in the testimony in question, there will be no harm if Muslims observe fast for a day extra to the days of Ramadân, unlike the case with Shawwâl, for a mistake in this connection may cause a decrease in the obligatory fasting of Ramadân. That is why the testimony of at least two upright persons is required for authenticating the seeing of the crescent of Shawwâl. And, Allah knows best.

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[1] Narrated by Abû Dâwûd and At-Tirmidhî.

Q: Is the forecasting that the crescent has appeared by an astrologer legally considered?

A: Abû Hanîfah, Mâlik, and Ibn Hanbal maintain that what is to be legally considered in this regard is "the seeing of the crescent" as determined by the *Sharî`ah*. For, astrologers' statements are not exact even if they may be based on precise rules, simply because their views differ in most cases. Ash-Shâfi`î however says that an astrologer's statement with regard to the seeing of the crescent can be legally considered on his own part as well as on the part of whoever believes him, yet still the rest of the people – who do not believe him – do not have to observe fast according to his statement.[1] And, Allah knows best.

Q: What is the *shar`î* ruling concerning "seeking" the crescent?

A: It is a collective obligation or *fard kifâyah* that the Muslims seek to see whether the crescent of Ramadân – or that of Shawwâl – has appeared or not. As for the seeing of the crescent of Ramadân, it is to be sought at the sunset of the twenty-ninth of the month of Sha`bân so that they can legally authenticate whether they are to observe fast the next day as being the first day in Ramadân or they must complete the days of Sha`bân as thirty. And, by the same token, the seeing of the crescent of Shawwâl is to be sought at the sunset of the twenty-ninth of Ramadân. This is because Almighty Allah has connected fasting, as well as *Hajj* including the stay on `Arafah, to the crescent. Allah says,

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[1] See *Al-Fiqh `ala-l-Madhâhib Al-Arba`ah*, 1/500.

﴿هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُوراً وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ﴾

﴿It is He Who made the sun a shining thing and the moon as a light and measured out its (their) stages, that you might know the number of years and the reckoning...﴾

(Qur'ân: 10: 5)

and says,

﴿يَسْأَلُونَكَ عَنِ الأَهِلَّةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ﴾

﴿They ask you (O Muhammad) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage...﴾

(Qur'ân: 2: 189)

Therefore, if Muslims neglect seeking the crescent all together, they become sinful for that, because it is something without which an obligation – i.e., the fasting of Ramadân – cannot be fulfilled. After all, Almighty Allah says,

﴿ذَلِكَ وَمَن يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ﴾

﴿... And whosoever honours the Symbols of Allah, then it is truly from the piety of the heart.﴾

(Qur'ân: 22: 32)

And, Allah knows best.

Q: Is the difference of the place or places where the crescent of Ramadân can be seen legally considered?

A: The majority of scholars, including Abû Hanîfah, Mâlik, and Ibn Hanbal, view that there is no consideration for this difference, and therefore if the seeing of the crescent of Ramadân is authenticated in an Islamic country all Muslims throughout the world must start observing fast, in compliance with the Prophet's order:

> *"Observe fast when you see it (the crescent of Ramadân), and break fast when you see it (the crescent of Sha`bân)."*[1]

This is because the Prophet (PBUH) addressed "all" Muslims with this order, and not the Muslims of a particular country.

Ash-Shâfi`î, on the other hand, maintains that the difference of the places where the crescent is seen can be legally considered. In other words, the seeing authenticated by the people of every country is legally considered on their part and they do not have to act according to the seeing of the people of another country, because places where the crescent can be seen differ according to the countries to which these places belong. The Shâfi`îs prove their opinion with what Muslim has narrated on the authority of Kurayb, who said that he arrived in Ash-Shâm when the month of Ramadân had commenced there. He saw the crescent (of Ramadân) on Friday then came back to Medina at the end of the month. `Abdullâh

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[1] Narrated by Al-Bukhârî and Muslim.

Ibn `Abbâs, may Allah be pleased with him, asked him (about the crescent of Ramadân), saying, "When did you see the crescent?" Kurayb said, "We saw it on the night of Friday." He said, "Did you see it yourself?" He answered, "Yes, and the people also saw it and they observed fast and Mu`âwiyah also observed fast." Thereupon Ibn `Abbâs said, "But we saw it on Saturday night. So we will continue to observe fast until we complete thirty (days) or we see it (the crescent of Shawwâl)." Kurayb said, "Is the seeing (of the crescent) by Mu`âwiyah not valid for you?" He said, "No. This is how the Messenger of Allah (PBUH) has commanded us."[1]

As-Sâbûnî says that the view adopted by the majority of scholars is more evident and so are the items of proof they have presented, especially that it confirms the principle of unity among Muslims, in addition to the fact that nowadays it is very easy for all Muslim countries – with the technological progress in telecommunications – to inform one another of the appearance of the crescent only a while after it has been confirmed in one of them. This is unlike the case with the early Muslims, as it would take a month, for example, for the people of Ash-Shâm at that time to tell the people in Mecca of the witnessing of the crescent. This is apt to consolidate the principle of unity of worship among Muslims all over the world and helps them start the fasting and break it all together and consequently celebrate the Fast-breaking Feast also all together. And, Allah knows best.

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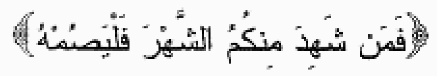
[1] Narrated by Muslim and At-Tirmidhî.

Q: Is seeing the crescent during daytime legally considered?

A: There is no consideration for the witnessing of the crescent by daytime, for what is legal here is that it should be seen at sunset, as ordained by the Prophet (PBUH). And, Allah knows best.

Q: Is it stipulated that the Muslims observe fast according to the judgment of their ruler?

A: It is not stipulated that the Muslims start observing fast according to the judgment of their ruler. In other words, if a person sees the crescent of Ramadân for sure and tells the ruler about that yet the latter does not accept his testimony, it is obligatory that this person observes fast according to his own seeing of the crescent even if the rest of the people do not observe it. This is because the *Imâm*s of *Fiqh* have unanimously agreed that whoever sees the crescent alone must observe fast accordingly, for Almighty Allah has ordained,



> *... So whoever of you sights (the crescent on the first night of) the month (of Ramadân), must observe fasts (during) that month...*
>
> (Qur'ân: 2: 185)

Still, if the ruler of a Muslim country judges that the seeing of the crescent has been authenticated, it is obligatory that all his Muslim subjects observe fast accordingly even if this should contradict the judgment of any one of them, because the ruler's judgment overrules the existence of any different opinions. And, Allah knows best.

Q: How is it authenticated that the month of Shawwâl has commenced?

A: It is through the witnessing of the crescent of Shawwâl that Muslims can authenticate that this month has started and so they can break the fasting of Ramadân, otherwise they are to complete the days of Ramadân as thirty. It has been narrated by Muslim on the authority of Abû Hurayrah, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

> *"Observe fast when you see it (the new moon of Ramadân) and break fast when you see it (the new moon of Shawwâl), but if (the actual position of the month is) concealed from you, then count thirty days."*

If thirty days have passed from the month of Ramadân – according to the witnessing of the crescent testified at the beginning of the month – and the crescent of Shawwâl has not appeared yet, there are three views in this regard: the Hanafîs and the Mâlikîs maintain that it is not lawful for Muslims to break their fast as long as the sky is clear. They add that accordingly those who testified that the crescent of Ramadân appeared on a certain night are to be belied and so Muslims must observe fast the next day as being from the month of Ramadân. If however the sky is unclear, Muslims must break fast the next day which is thus counted as being the first of Shawwâl. The Shâfi`îs say that they must break fast whether the sky is clear or not as long as the start of the fasting was testified by even one upright person, while the Hanbalîs view that they must break fast if

the start of the fasting was testified by two upright people yet they must observe fast on the thirty-first day if the start of the fasting was testified by one upright person.[1] And, Allah knows best.

Q: What is the day of doubt and what is the *shar`î* ruling as regards observing fast on it?

A: The day of doubt is the day concerning which people doubt whether it is the last day of the month of Sha`bân or the first day in the month of Ramadân. It is prohibited that Muslims observe fast on this day so that they may not add an extra day to the fasting of Ramadân, as they are commanded to observe fast if they see the crescent of Ramadân; and, if they do not see it, they are not legally asked to observe any fasting the next day. It has been narrated on the authority of `Ammâr Ibn Yâsir, may Allah be pleased with him, that "whoever observes fasting on the day of doubt will have disobeyed Abul-Qâsim (i.e., Prophet Muhammad), Allah's peace and blessings be upon him."[2]

However, some scholars, including Ibn `Umar and Ibn Hanbal, say that it is permissible to observe fast on this day of doubt if the sky is unclear. And, Allah knows best.

Q: What is the *shar`î* ruling concerning the fasting of a pregnant woman, a suckling woman, and old people?

A: The *Sharî`ah* allows a pregnant woman and a suckling woman to break fast if they fear that fasting

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[1] See *Al-Fiqh `ala-l-Madhâhib Al-Arba`ah*, 1/502.

[2] Narrated by At-Tirmidhî.

should harm them or their babies, but they must make up for the non-fast days later on. The same ruling applies to old people, male and female. Almighty Allah says in this regard,

﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾

﴾*... And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a poor person (for every day)...*﴿

(Qur'ân: 2: 184)

It has been narrated by Al-Bukhârî on the authority of `Aṯâ' who said that he heard Ibn `Abbâs, may Allah be pleased with him, reciting the verse ﴾*... And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a poor person (for every day)...*﴿ then Ibn `Abbâs said,

"It (this verse) has not been abrogated. It is about the old men and women who cannot observe fast: (they can break fast) and feed a poor person for every day (on which they break fast)."

Abû Dâwûd has narrated that Ibn `Abbâs said concerning the same verse that it concerns (along with the old people) the pregnant and suckling women if they fear (that fasting would harm them or their babies), so they can break fast and do the required feeding.

Ibn `Umar, may Allah be pleased with him, was asked about the ruling concerning a pregnant woman who fears that harm should afflict her baby. He said

that she can break fast and feed a poor person one *mudd* of wheat for every day.[1]

Abû Hanîfah says that the pregnant and suckling women who fear such harm can break fast but they should only do the required feeding and no making up is required. Whereas, Ash-Shâfi`î and Ahmad say that if they fear that harm should afflict only their babies, they are to do the feeding along with the making up for the non-fast days; and if they fear that harm should afflict them along with the babies, then they are only to make up for the non-fast days. As for those who break fast because of old age or because of an illness which is not supposed to be cured, they are to do the feeding only.[2] And, Allah knows best.

Q: Was the verse ﴿*... And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a poor person (for every day)...*﴾ (Qur'ân: 2: 184) abrogated or not?

A: According to the majority of scholars, this verse was abrogated with the verse speaking about the fasting of Ramadân, namely with the part that reads

﴿فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾

﴿*... So whoever of you sights (the crescent on the first night of) the month (of Ramadân i.e. is present at his home), he must observe fasts (during) that month...*﴾

(Qur'ân: 2: 185)

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[1] Narrated by Mâlik and Al-Bayhaqî.
[2] See *Al-Mughnî*.

They prove this view with what has been narrated by Ahmad and Abû Dâwûd on the authority of Mu`âdh, who said,

> "Allah enjoined fasting upon the Prophet (PBUH) and so He revealed the verses ﴾*O you who believe! Observing fasting is prescribed for you as it was prescribed for those before you, that you may become pious...*﴿ to the words ﴾*... And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a poor person (for every day)...*﴿ (Qur'ân: 2: 183-184) Accordingly, people who wanted to observe fast did so and those who wanted (to break it) fed a poor person (for every non-fast day), and that was sufficient for them. After that Almighty Allah revealed the other verse ﴾*The month of Ramadân in which was revealed the Qur'ân...*﴿ to the words ﴾*... So whoever of you sights (the crescent on the first night of) the month (of Ramadân i.e. is present at his home), he must observe fasts (during) that month...*﴿ (Qur'ân: 2: 185) Allah thus confirmed fasting in it (Ramadân) on the part of whoever is resident (not on a journey) and sound (not ill), permitted that whoever is ill and on a journey (can break fast in it), and confirmed (the ruling of) feeding (a poor person for every non-fast day) on the part of the old person who cannot observe fast."

Adversely, Ibn `Abbâs, may Allah be pleased with him, maintains that the verse mentioned in the question above was not abrogated, and that it contains

an allowance (*rukhsah*) for the old person who observes fast with difficulty permitting him to break fast and feed a poor person for every day without having to make up for the non-fast days. Ibn `Umar is reported to have adopted the same view as well. And, Allah knows best.

Q: Is it obligatory that a traveler breaks fast or is it just an allowance?

A: Scholars have unanimously agreed that it is permissible for a traveler to observe fast because Almighty Allah has permitted him to break it only not to put him to difficulty. Therefore, it is not obligatory that he breaks fast, and if he chooses to observe fast his fasting will be valid and sufficient, for it has been narrated by Al-Bukhârî that Hamzah Ibn `Amr Al-Aslamî, may Allah be pleased with him, asked the Prophet (PBUH), "Should I fast while traveling?" The Prophet (PBUH) replied, *"You may fast if you wish, and you may not fast if you wish."* And, Allah knows best.

Q: Which is better for a traveler: to observe fast or to break it?

A: Scholars have differed as to the question which is "better" for a traveler: to observe fast or to break it. Abû Hanîfah, Mâlik, and Ash-Shâfi`î assert that it is better for whoever can endure the difficulty of fasting on a journey to observe it, and that it is better for whoever cannot endure that to break fast. This is because fasting is an obligation (*`azîmah*) and fast breaking is an allowance (*rukhsah*), and it is better to act upon obligations than to be keen on making use of

allowances especially when this is unnecessary. The proponents of this view have quoted the following verse as proof,

﴿وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ﴾

﴿... *And that you fast, it is better for you if only you know.*﴾

(Qur'ân: 2: 184)

Ahmad, however, is of the opinion that feast breaking is better for a traveler because Almighty Allah likes that His servants make use of His allowances as He likes that they act upon His obligations.

Any way, it is better in all cases that a traveler breaks fast if it is difficult for him to observe it, both for the allowance mentioned in the verse and because it has been narrated on the authority of Ibn `Abbâs, may Allah be pleased with him, that once the Prophet (PBUH) headed for Mecca in Ramadân, and he observed fast until he reached Al-Kadîd – a place near to `Usfân – where he broke fast and so did the people with him.[1] That was because fasting had then become difficult for his Companions, so he (PBUH) broke fast before them to encourage them to follow his example, especially that they had become so exhausted as indicated by another narration of Al-Bukhârî also on the authority of Ibn `Abbâs. Moreover, Al-Bukhârî has narrated that once when the Prophet (PBUH) was on a journey he saw some people shading a man because of the heat of the sun, so he asked, "*What is this?*" They said, "(It is) a fasting person." Thereupon he (PBUH) said,

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[1] Narrated by Al-Bukhârî.

> *"It is not a sign of righteousness to observe fast while traveling."*

And, Allah knows best.

Q: What is meant by "the white thread" and the "black thread" in the verse ﴿*... and eat and drink until the white thread of dawn appears to you distinct from the black thread...*﴾ (Qur'ân:2: 187)?

A: This is one of the wondrous and beautiful aspects of the Qur'ân, for in this verse "the white thread" is used to refer to the light of dawn and "the black thread" is used to refer to the darkness of night. This means: eat and drink until the light of dawn appears to you as distinguished from the darkness of night.

There is an interesting story concerning this verse as narrated by Al-Bukhârî and Muslim. `Adiyy Ibn Hâtim, may Allah be pleased with him, said,

> "When the verse ﴿*... until the white thread of dawn appears to you distinct from the black thread...*﴾ was revealed, I took two (hair) strings, one black and the other white, and kept them under my pillow and went on looking at them throughout the night but could not make anything out of it. So, the next morning I went to the Messenger of Allah and told him the whole story. He explained to me, *'That verse means the darkness of the night and the whiteness of the dawn.'*"

That was only a misunderstanding of the meaning of the verse. And, Allah knows best.

Q: Why is it that expressing the intention regarding fasting with the tongue is an act of the *Sunnah* though intention is to be expressed in the heart?

A: Originally, intention is to be determined by the heart, but the majority of scholars maintain that it is an act of the *Sunnah* that the Muslim expresses his intention concerning fasting with his tongue as a way of following the example of *Hajj*. Thus, he may say for example, "I intend to observe fast tomorrow for the sake of Allah out of faith and seeking Allah's reward". Mâlik, however, says that it is more becoming that the Muslim does not express his intention with regard to fasting with his tongue just as the case with the intention regarding prayer. And, Allah knows best.

Q: Why is that woman makes up for the days she does not fast during her period of menstruation or that of postnatal bleeding yet does not make up for the prayers she does not perform under the same circumstances?

A: The *Sharî`ah* takes into consideration the housework and other such affairs that abstract woman most of the time, so it has exempted her from things that would add to her hardships. Consequently, because prayer is to be performed five times a day while fasting is to be observed only for one month a year, woman is to make up for the days she does not fast during her period of menstruation or that of postnatal bleeding. This is because there is no harm in making up for a few non-fast days, unlike making up for the non-performed prayers which are so many,

especially with the fact that menstruation normally happens for a number of days every month.

To illustrate this, a woman may have a seven-day period of menstruation: if she were to make up for the prayers unperformed during these seven days, she would have to perform every obligatory prayer twice during the seven days next to the seven days constituting her period. By adding the physical hardship of menstruation itself – including cramps, nausea, headaches, etc., that may be undergone by women – to the hardship of performing normal prayers to the hardship of making up for a number of prayers equal to them, then we come to realize how difficult it would be for such a woman to endure this triple hardship every month. That is why Islam has exempted woman from making up for the prayers in question.

This example may be handled in a different way as follows: if this woman who has a seven-day period were to make up for the prayers she would not perform during this period, then she would have to make up for thirty-five prayers every month and four hundred and twenty prayers every year (7 days × 5 prayers = 35 prayers × 12 months = 420 prayers a year). Also, if a woman were to perform the prayers she would not perform during her postnatal bleeding, the maximum of which is normally forty days, she would have to make up for two hundred prayers (40 days × 5 prayers = 200 prayers) only for this period, bearing in mind that during her making up for them she would have to perform the normal prayers – which consist of an equal number – in addition to undertaking her numeral duties toward her husband and children. Almighty Allah says,

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾

﴾*... and He has not laid upon you in religion any hardship...*﴿

(Qur'ân: 22: 78)

How great, merciful, and easy our religion is! And, Allah knows best.

Q: Is the expiation ordained for intercourse in fasting obligatory both on the part of man and on the part of woman?

A: This expiation becomes obligatory on the woman to whom the intercourse is done if she assented to the man in question. If however that was done to her under coercion, then there is no expiation required on her part and only the man is to expiate. This is because it has been narrated that the Prophet (PBUH) said,

> *"My followers have been exempted from (the liability of errors they commit by) mistake, (out of) forgetfulness, or that which (they do) under coercion."*[1]

Moreover, the expiation concerning intercourse is obligatory only if the intercourse is done intentionally. The same ruling applies if a husband has intercourse with his wife while she is sleeping. Mâlik even maintains that in such cases the husband is to expiate twice, one for the violation he has committed during the fasting and one instead of his wife because he exercised his will on her by putting her through such a situation. And, Allah knows best.

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[1] Narrated by Ibn Mâjah.

Q: What is the *shar`î* ruling concerning a woman who knows that the dawn has risen yet conceals this from her husband thus letting him have intercourse with her?

A: The author of *Al-Ikhtiyâr* says that in this case the expiation of having intercourse while fasting is imposed upon her alone and her husband is not legally asked to expiate for that.[1] And, Allah knows best.

Q: What is the *shar`î* ruling concerning a woman whose husband caresses her while she is fasting until she excretes *madhy* (here "womanly sexual secretions without an orgasm")?

A: If a man kisses and caresses his wife while she is fasting until she excretes *madhy*, she does not fall under any legal liability in this as far as the validity of her fasting is concerned.[2] The ruling however is different if the husband ejaculates or the wife has an orgasm as a result of such kissing or caressing, for this invalidates fasting and necessitates making up for the invalidated fast. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person who invalidates his fasting with intercourse but not during the month of Ramadân?

A: No expiation is required on the part of whoever invalidates his fasting with intercourse during a month other than Ramadân, as when he is making up for a day that he did not fast in Ramadân or fasting as a

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[1] Al-Mûsilî, *Al-Ikhtiyâr*, 1/131.
[2] See *Jâmi` Ahkamin-Nisâ'*, 2/361.

performance of a vow. This is because the Prophet (PBUH) ordained expiation only on those who violate the sanctity of the month of Ramadân by having intercourse while fasting in it. This has been explicitly narrated in the two *Sahîhs* of Al-Bukhârî and Muslim: when a man had intercourse with his wife (while fasting) in Ramadân, the Prophet (PBUH) ordered him to set a slave free, but the man told him that he could not do that, so he (PBUH) ordered him to observe fast for two consecutive months... to the end of the *hadîth*. And, Allah knows best.

Q: Is expiation required for things other than intercourse?

A: The Hanafîs and the Mâlikîs maintain that expiation is obligatory upon a person who eats or drinks "intentionally" while fasting – just like having intercourse – because by doing so he violates the sanctity of the month of Ramadân. It is also because expiation is ordained as a way of atoning for the guilt of invalidating fasting, and this invalidation exists as a result of eating and drinking, especially with the fact that "fasting" is to "abstain" from eating, drinking, and having sexual intercourse. Thus, to invalidate fasting with one of them is equal to invalidating it with any of the others.[1] They have proved their view with what has been narrated that `Alî, may Allah be pleased with him, said, "Expiation is required for eating, drinking, and intercourse."[2] Moreover, Mâlik has narrated in his *Muwatta'* that once a man broke fast in Ramadân and the Prophet (PBUH) commanded him to expiate.

[1] See As-Samarqandî, *Tuhfatul-Fuqahâ'*, 1/ 535.
[2] See *Al-Ikhtîyar*, 1/ 131.

The Shâfi`îs and the Hanbalîs, on the other hand, view that expiation is connected to intercourse only, because the text speaking about expiation concerned a Bedouin who had intercourse with his wife during the daytime of Ramadân. Besides, having intercourse while fasting in this month is such a heinous act that is not to be compared to eating and drinking.

To settle this difference of opinions, it may be said that the view adopted by the Hanafîs and the Mâlikîs is more evident, and it may be added that the "desire" of eating and drinking is – in most cases and for many people – much stronger than sexual "desire". So, just as expiation is required because of intercourse, it is also required because of eating or drinking. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person whose fasting has been invalidated while he is observing the fasting of Ramadân: can he act as a person who is not in a state of fasting?

A: Whenever a person's fasting is invalidated during Ramadân, he must abstain – from the things from which he is to abstain as a fasting person – until the end of the day, as a way of maintaining the sanctity of this great month. However, if this happens while a person is fasting in a month other than Ramadân, as when he is making up for the fast of Ramadân or performing a vow-based fasting, he does not have to abstain from the required things until the end of the day, as agreed upon by the *Imâms* of *Fiqh*. Still, the Mâlikîs assert that he must abstain from these things until the end of the day if the fasting is for performing a named vow, such as making a vow

that he will observe fast during the first ten days of the month of Dhul-Hijjah, for example, because this naming or specification gives the fasting sanctity similar to that of fasting in Ramadân. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a fasting person who donates blood?

A: Donating blood is like cupping, and it is detestable for a fasting person to do something that may make him weak to the extent that he may not be able to observe fasting for some time. This applies to cupping and donating blood, but the majority of scholars view that such acts do not invalidate fasting. It has been narrated by Al-Bukhârî on the authority of Ibn `Abbâs, may Allah be pleased with him, that the Prophet (PBUH) applied cupping while he was fasting. Al-Bukhârî has also narrated on the authority of Anas Ibn Mâlik, may Allah be pleased with him, that they (the Companions) would not hold cupping as detestable for a fasting person, except for weakness, meaning it would be detestable to them if it caused weakness and feebleness. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person who chews gum while fasting?

A: It is detestable for a fasting person to chew gum because this invalidates fasting if the chewing process causes some part of the gum to enter the belly or a substance in it to ooze and enter it. The majority of scholars maintain that such chewing, with which such things enter the belly, invalidates fasting.[1] And, Allah knows best.

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[1] See *Al-Mughnî*, 3/109.

Q: Is it permissible for a woman who menstruates while fasting to eat or drink during the daytime?

A: Imâm Mâlik maintains that if a woman menstruates while fasting she does not have to continue fasting until sunset. However it is recommended for such a woman to conceal her breaking the fast from people especially children. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a woman whose menstruation comes to an end during the daytime of Ramadân?

A: In this case she does not have to abstain from eating or drinking until the sun sets. Important still, if her husband returns from some journey while he is not fasting, he can have intercourse with her during the daytime of Ramadân.[1] And, Allah knows best.

Q: What is the *shar`î* ruling concerning a woman whose menstruation ends before dawn and she intends to observe fast the next day but does not take the ritual bath except after the rise of dawn?

A: The majority of scholars maintain that the fasting of such a woman is valid even though she did not take the ritual bath except after the rise of the dawn with which her fasting started.[2] And, Allah knows best.

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[1] See *Al-Umm*, 2/62.
[2] See *Fathul-Bârî*, 4/192.

Q: What is the *shar`î* ruling concerning a woman who is to observe fast for two consecutive months as expiation: does her period of menstruation invalidate the required consecutiveness?

A: Generally speaking, those who are to observe fast for two consecutive months must observe that fast consecutively, in the sense that if the fast of even one day of them is broken the person in question will have to observe fast for two consecutive months from the very beginning. In the case of a woman, menstruation does not invalidate or break the consecutiveness required for this form of fasting. Mâlik says that when her period starts, she is to stop fasting until the period ends and after that she is to observe fast adding the days she fasted before menstruation to those she will fast after it and so on until she finishes the required two-consecutive-months fasting.[1] And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person who breaks fast out of forgetfulness?

A: Whoever eats or drinks out of forgetfulness while observing fast, his fast is valid and he does not have to make up for the fast in question. This is because the *Sharî`ah* considers the fasting person who eats or drinks out of forgetfulness as remaining in a state of fasting and that what he has eaten or drunk is a provision that Allah has bestowed upon him, and therefore no making up is required in consequence of this forgetfulness-based eating or

[1] See *Al-Muwatta'*, 1/317.

drinking. This ruling applies whether the fasting in question is obligatory or voluntary.

It has been narrated by At-Tirmidhî on the authority of Abû Hurayrah, may Allah be pleased with him, that the Prophet (PBUH) said,

> *"Whoever eats or drinks (while fasting) out of forgetfulness is not to break his fast (because of this), for it is a provision which Allah has bestowed upon him."*

It has moreover been narrated by Abû Dâwûd that Abû Hurayrah, may Allah be pleased with him, said,

> "A man came to the Prophet (PBUH) and said, 'O Messenger of Allah! I ate and drank out of forgetfulness while I was fasting.' He (PBUH) said to him, '*Allah provided you with (that) food and (that) drink.*'"

Thus, whoever eats or drinks out of forgetfulness while fasting is to complete his fasting because this does not affect his fasting negatively. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person who breaks fasting mistakenly?

A: A fasting person may break his fast mistakenly, as for example when he has breakfast thinking that the sun has set – without making sure of that – then realizes later on that he was mistaken. Such a person must make up for the fast in question. Al-Bukhârî has narrated that Asmâ' Bint Abû Bakr, may Allah be pleased with her, said, "We broke our fast during the lifetime of the Prophet (PBUH) on a cloudy day and then the sun appeared." Hisham – the sub-

narrator – was asked, "Were they ordered to make up for that day?" He replied, "It had to be made up for."

The same ruling applies if the people of some place do not see the crescent of Ramadân because of fog or clouds and do not observe fast the next day which they come to know later that it was the first day of Ramadân. They must make up for this day as unanimously agreed upon by scholars. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person who hears the *adhân* of the *Fajr* Prayer while food is in his mouth?

A: In this case he must throw this food out of his mouth. The ruling applies if he hears the *adhân* while having intercourse with his wife, as then he must stop doing so immediately. If he eats the food in his mouth, his fast will be broken because of that and thus he must make up for the fast. Still, if he continues having intercourse, he will have to make up for the broken fast and do the expatiation required upon those who break fast with intercourse: emancipating a slave, or observing fast for two consecutive months other than the day which is to be made up for, or providing food to sixty poor people. And it should be known that he must deal with these three things in arrangement, that is, he must start with the first one and if he cannot find a slave then he can switch to the next one and so on. This is because Almighty Allah has made it lawful for him to eat, drink, and have intercourse until the rise of dawn but he exceeded the prescribed limit and made use of that privilege for a time extra to the allowed one.

On the other hand, some scholars maintain that if a person is taking the pre-dawn meal (*sahûr*) and hears the *adhân* of the *Fajr* Prayer while his food is in his hand, he can eat it because the Prophet (PBUH) allowed that as narrated by Abû Dâwûd and Al-Hâkim.[1]

To avoid this difference of opinions and keep to the safe side, the Muslim can "finish" eating, drinking, or having intercourse with his wife "before" dawn "approaches". He can also avoid doing any of these things "right before" the rise of dawn. This is better for him, and Allah knows best.

Q: What is the *shar`î* ruling concerning a person who dies without making up for certain fasts due on him?

A: Originally, fasting is a physical act of worship which the Muslim is to perform by himself and no one else is to perform it in his stead, as in the case with prayer. However, scholars have differed concerning a person who dies without making up for certain fasts that he had to make up for while he was alive.

The majority of scholars, including Abû Hanîfah, Mâlik, and Ash-Shâfi`î according to a famous report about him in this regard, maintain that a deceased person's *waliyy* – who is normally one of his sons or his heirs in general – is not to observe the fasts due on him on his behalf, yet he can present a *mudd* of food for every day on his behalf. They prove this opinion with what At-Tirmidhî has narrated on the

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[1] See *Fiqhus-Sunnah lin-Nisâ'*, p. 234.

authority of Ibn `Umar, may Allah be pleased with him, that the Prophet (PBUH) said,

> *"Whoever dies while the fasting of one month is due on him, a poor person is to be fed for every day (of the thirty) on his behalf."*

On the other hand, Ahmad and others view that it is permissible for the *waliyy* of a deceased person to observe fasting on his behalf. They prove their view with a number of texts including the following one narrated by Al-Bukhârî and Muslim: `Â'ishah, may Allah be pleased with her, said that the Prophet (PBUH) said,

> *"Whoever dies while (some) fasting is due on him, his waliyy can observe (the due) fast on his behalf."*

Ahmad has also proved his view with what he himself and others has narrated on the authority of Ibn `Abbâs, who said,

> "A woman came to the Prophet (PBUH) and said, 'O Messenger of Allah! My sister died while the fasting of two consecutive months was due on her.' – In another narration she said, 'Can I observe fast on her behalf?' – He (PBUH) said, *'Tell me: if your sister was indebted (to someone), would you then pay her debt?'* She answered in the affirmative and he (PBUH) said, *'Then Allah's right is more worthy (of fulfillment than a human's).'"*

To settle this difference, it may be said that if the *waliyy* is well-to-do yet weak or ill and cannot fast, then he can act according to the first opinion, that is

to say he can pay a *mudd* of food for every day on the deceased person's behalf. If however the *waliyy* is strong yet poor, he can act according to the second opinion and observe fast for the required day or days. But still, it is mentioned in *Sunan Abû Dâwûd* that scholars have agreed that if a person broke fast due to illness or travel then did not neglect making up for that until he died, nothing is due on him and no feeding is required on his behalf.[1] And, Allah knows best.

Q: Why is it desirable for the Muslim to study the religion and the Qur'ân during the month of Ramadân?

A: It is desirable for the Muslim to study the religion and the Qur'ân during the month of Ramadân simply because it is the month in which the Qur'ân was revealed and the Qur'ân is the primary source of the religion along with the *Sunnah* of the Prophet (PBUH). Almighty Allah says,

﴿شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ﴾

﴿*The month of Ramadân in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong)...*﴾ (Qur'ân: 2: 185)

It is also because the Prophet (PBUH) used to study the Qur'ân with Jibrîl (Gabriel) during Ramadân.

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[1] *Sunan Abû Dâwûd*, 2/792.

That is why the Muslim should make of Ramadân a school in which he tries to acquire as much religious knowledge as possible, putting the Qur'ân on top of such blessed efforts.

It has been narrated that Ibn `Abbâs, may Allah be pleased with him, said,

> "The Messenger of Allah (PBUH) was the most generous of all the people, and he used to be more generous in the month of Ramadân when Jibrîl would meet him. Jibrîl used to meet him every night in Ramadân to study the Qur'ân carefully together. Thus, whenever he (PBUH) met Jibrîl, he would be more generous than the fast wind."[1]

Besides, it is quite significant for the Muslim to remember that the Prophet (PBUH) said, as narrated on the authority of Abû Hurayrah, may Allah be pleased with him,

> "... He who treads a path in search of knowledge, Allah makes that path easy for him (so that it would) lead (him) to Paradise. Whenever a number of people assemble in one of the houses of Allah (mosques) and recite the Book of Allah and learn and teach it (among themselves), tranquility descends upon them, mercy covers them, the angels surround them, and Allah makes a mention of them in the presence of those near Him..."[2]

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[1] Narrated by Al-Bukhârî and Muslim.
[2] Narrated by Muslim.

This means that recitation of the Qur'ân and knowledge acquisition are recommended at all times yet they are more desirable in the month of Ramadân in particular. And, Allah knows best.

Q: How would Jibrîl (Gabriel) study the Qur'ân with the Prophet (PBUH) in Ramadân?

A: As narrated by Ibn Mâjah on the authority of `Â'ishah, may Allah be pleased with her, Jibrîl, peace be upon him, used to study the Qur'ân with the Prophet (PBUH) once every Ramadân, but when it was the year in which he (PBUH) passed away he studied the Qur'ân with him twice. That was why the Prophet (PBUH) felt that he would die soon enough. And, Allah knows best.

Q: What is the excellence of the Night of Decree (Laylatul-Qadr)?

A: The Night of Decree belongs to the blessed month of Ramadân in which the Qur'ân was revealed. Rather, it was the night in which Allah revealed this great light of guidance. Almighty Allah says about this night, glorifying and honoring it from among the other nights of the year,

﴿إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۞ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۞ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۞ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ۞ سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ﴾

﴿*Verily! We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree). And what*

will make you know what the night of Al-Qadr (Decree) is? The night of Al-Qadr (Decree) is better than a thousand months. Therein descend the angels and the Rûh (Jibrîl [Gabriel]) by Allah's Permission with all Decrees. Peace![1] Until the appearance of dawn.﴾

(Qur'ân: 97)

That is why the Prophet (PBUH) encouraged Muslims to seize the opportunity of worshiping Allah in this night. He (PBUH) said,

> *"Seek the Night of Decree in the last ten (nights) of Ramadân."*[2]

He also said,

> *"Whoever stands (in prayer during) the Night of Decree out of faith and hoping for (Allah's) reward, his previous sins will be forgiven for him."*[3]

By connecting the last *hadîth* with the verse quoted above, we know that worshiping Allah at the Night of Decree equals worshiping Him in more than eighty-three years and one third of a year. This further means that there is no other night that has the superiority and excellence of the Night of Decree in the sight of Allah. And, Allah knows best.

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[1] i.e., All that night, there is peace and goodness from Allah to His believing servants.

[2] Narrated by Al-Bukhârî.

[3] Narrated by Al-Bukhârî and Muslim.

Q: How is it that the Night of Decree is one of the special merits of the Muslim *Ummah*?

A: Al-Khattâbî has stated that scholars unanimously agree that the Night of Decree is one of the special merits that Allah has bestowed upon the *Ummah* of Prophet Muhammad (PBUH). This is first of all indicated by Allah's connecting it to the revelation of the Qur'ân

﴿إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾

﴿*Verily! We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree).*﴾

(Qur'ân: 97: 1)

and the Qur'ân was revealed to the seal of all Prophets and Messengers, Muhammad (PBUH). This makes the Night of Decree a special merit of his *Ummah*, which Allah has made the best of nations.

This excellence of the Night of Decree is further indicated by what Mâlik has narrated in his *Muwatta'* that "the lifetimes of people before the Messenger of Allah (PBUH) were displayed to him, and it seemed that he regarded the lifetimes of his followers as short and so they would not perform as many (good) deeds as done by those who were given longer lifetimes before hem. Therefore, Allah granted him the Night of Decree, which is better than a thousand months.

﴿وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۞ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ﴾

﴿*And what will make you know what the night of Al-Qadr (Decree) is? The night of*

Al-Qadr (Decree) is better than a thousand months.﴾

(Qur'ân: 97: 2-3)[1]

And, Allah knows best.

Q: Why did Almighty Allah conceal the Night of Decree?

A: Almighty Allah has concealed this Night of Decree from the Muslim *Ummah* so that they can exert more efforts in worshiping Him for more nights in Ramadân, especially the last ten nights in which the Prophet (PBUH) told Muslims that this night is one of them, saying,

"Seek the Night of Decree in the last ten (nights) of Ramadân."[2]

And, Allah knows best.

Q: Is there any sign that may indicate the Night of Decree?

A: Ibn Hajar has stated in his *Fathul-Bârî* that there are certain signs which indicate or characterize the Night of Decree. Some of these signs are as follows:

It has been narrated by Muslim that the sun rises with no rays in the morning of this night. Ahmad has also narrated that this night is so clear that it seems

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[1] See *Tafsîr Ibn Kathîr*, 4/568.

[2] Narrated by Al-Bukhârî.

that there is a shinning moon in it, and that it is still and fair, neither hot nor cold. And, it has been narrated by Ibn Khuzaymah that the angels are (spread) throughout the earth (in numbers) more than stones.[1] And, Allah knows best.

Q: Where can woman perform *i`tikâf*?

A: Some *faqîh*s maintain that *i`tikâf* in general is not valid except when performed in a mosque, and that this applies both to men and to women, because Almighty Allah has attached *i`tikâf* to mosques when he said,

﴿وَلاَ تُبَاشِرُوهُنَّ وَأَنتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ﴾

﴿... *And do not have sexual relations with them (your wives) while you are in I`tikâf in the mosques...*﴾

(Qur'ân: 2: 187)

Abû Hanîfah, however, views that it is an act of the *Sunnah* that a woman performs *i`tikâf* in her house because she must be covered from strangers' sight while sleeping and it is possible that she is uncovered during her sleep in the mosque if she performs *i`tikâf* there. To prove his view, Abû Hanîfah has sought proof with the fact that it is legally known and confirmed that it is better for a woman to perform prayer, which is greater than *i`tikâf*, in her house, and this makes it more becoming that she performs *i`tikâf* in her house. The Prophet (PBUH) said,

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[1] See *Fathul-Bârî*, 4/306.

> *"... and their (women's) houses are better for them, if they but knew!"*

Abû Hanîfah moreover proves his opinion with what has been narrated on the authority of `Â'ishah, may Allah be pleased with her, that the Prophet (PBUH) intended to practice *i`tikâf* and when he reached the place where he intended to perform *i`tikâf*, he saw some tents, and they were the tents of `Â'ishah, Hafsah, and Zaynab (the Prophet's wives). So, he said, "*Have they intended to do righteousness by doing this*?" And then he went away and did not perform *i`tikâf* (in Ramadân) but performed it in the month of Shawwâl for ten days.[1] This clearly indicates that the Prophet (PBUH) disapproved of his wives' hastening – as in a race – to perform *i`tikâf* with him in the mosque, and that is why he did not perform *i`tikâf* in Ramadân and performed it in the month of Shawwâl for ten days. This shows that it is detestable for a woman to perform *i`tikâf* in the mosque. This is the end of the review of Abû Hanîfah's view.

As for Ash-Shâfi`î, he maintains that it is detestable for women to perform *i`tikâf* in a mosque where prayers are performed in congregation, while Ahmad is of the opinion that it is permissible for a woman to perform *i`tikâf* in the mosque yet this should be in the company of her husband.

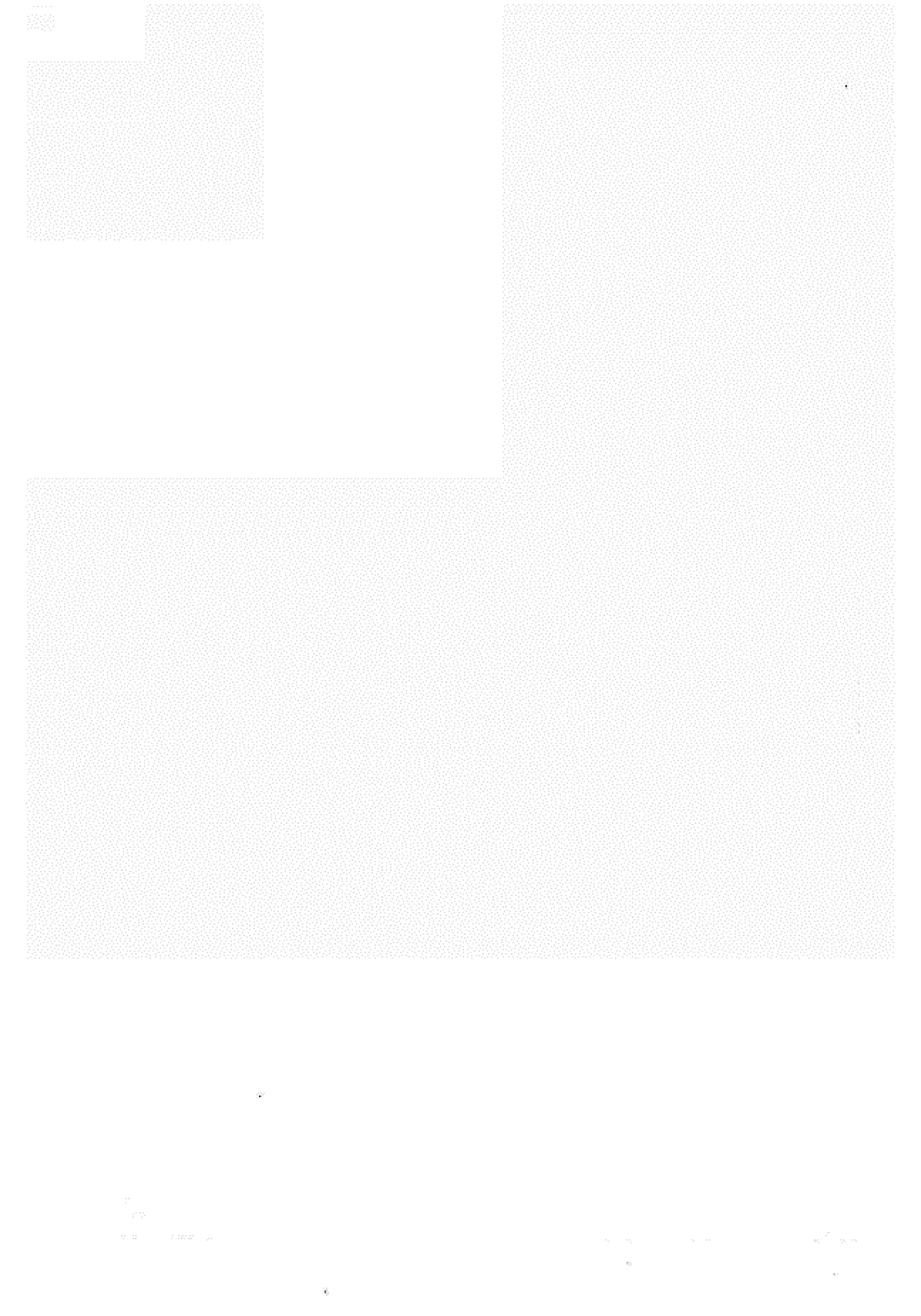
Thus, *faqîhs* are agreed to the effect that it is permissible for woman to perform *i`tikâf* in the

[1] Narrated by Al-Bukhârî.

mosque in general, but Abû Hanîfah says this is detestable for her and so he prefers that she performs it in her house because it secures more "covering" for her. And, Allah knows best.

Part Five

H̲ajj (Pilgrimage) and *`Umrah* (Lesser Pilgrimage)



Hajj and *`Umrah* in the Qur'ân and the *Sunnah*

Hajj and *`Umrah* in the Qur'ân

Below are the Qur'ânic verses which contain a general description of *Hajj* and *`Umrah* in Islam. Almighty Allah says,

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ
الْهَدْيِ وَلاَ تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ فَمَن كَانَ
مِنكُم مَّرِيضاً أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ
صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنتُمْ فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا
اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلاَثَةِ أَيَّامٍ فِي الْحَجِّ
وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشَرَةٌ كَامِلَةٌ ذَلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُ
حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ۞ الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَن فَرَضَ فِيهِنَّ الْحَجَّ فَلاَ
رَفَثَ وَلاَ فُسُوقَ وَلاَ جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ
يَعْلَمْهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى وَاتَّقُونِ يَا أُوْلِي
الأَلْبَابِ ۞ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلاً مِّن رَّبِّكُمْ فَإِذَا
أَفَضْتُم مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ
وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِن كُنتُم مِّن قَبْلِهِ لَمِنَ الضَّالِّينَ ۞ ثُمَّ
أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ

غَفُورٌ رَّحِيمٌ ۞ فَإِذَا قَضَيْتُم مَّنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ
آبَاءَكُمْ أَوْ أَشَدَّ ذِكْراً فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا
وَمَا لَهُ فِي الآخِرَةِ مِنْ خَلاَقٍ ۞ وَمِنْهُم مَّن يَقُولُ رَبَّنَا آتِنَا
فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۞
أُولَـئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ۞
وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلاَ
إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلاَ إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى وَاتَّقُوا اللَّهَ
وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ﴾

﴿And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad), the Hajj and `Umrah (i.e. the pilgrimage to Makkah) for Allah. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel, etc.) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Sawm (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the `Umrah in the months of Hajj, before (performing) the Hajj, he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Sawm (fasts) three days during the Hajj and seven days

after his return (to his home), making ten days in all. This is for him whose family is not present at Al-Masjid-al-Harâm (i.e. non-resident of Makkah). And fear Allah much and know that Allah is Severe in punishment. The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allah knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwâ (piety, righteousness, etc.). So fear Me, O men of understanding! There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading, etc.). Then when you leave `Arafât, remember Allah (by glorifying His Praises, i.e. prayers and invocations, etc.) at the Mash'ar-il-Harâm. And remember Him (by invoking Him for all good, etc.) as He has guided you, and verily, you were, before, of those who were astray. Then depart from the place whence all the people depart and ask Allah for His Forgiveness. Truly, Allah is Oft-Forgiving, Most-Merciful. So when you have accomplished your Manâsik (i.e. Ihrâm, Tawâf of the Ka`bah and As-Safâ and Al-Marwah, stay at

`Arafât, Muzdalifah and Minâ, Ramy of Jamarât [stoning of the specified pillars in Minâ] slaughtering of Hady [animal, etc.], remember Allah as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: 'Our Lord! Give us (Your Bounties) in this world!' and for such there will be no portion in the Hereafter. And of them there are some who say: 'Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!' For them there will be allotted a share for what they have earned. And Allah is Swift at reckoning. And remember Allah during the appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allah (fear Him), and know that you will surely be gathered unto Him.﴾

(Qur'ân: 2: 196-203)

Allah also says,

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾

﴿*And Hajj (pilgrimage to Makkah) to the House (Ka`bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves (i.e.*

denies Hajj), then Allah stands not in need of any of the `Âlamîn (mankind and jinns).﴾

(Qur'ân: 3: 97)

and says,

﴿وَأَذِّن فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالاً وَعَلَى كُلِّ ضَامِرٍ
يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ۞ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ
اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَى مَا رَزَقَهُم مِّنْ بَهِيمَةِ الأَنْعَامِ
فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ۞ ثُمَّ لْيَقْضُوا تَفَثَهُمْ
وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ۞ ذَلِكَ وَمَن يُعَظِّمْ
حُرُمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَّهُ عِندَ رَبِّهِ وَأُحِلَّتْ لَكُمُ الأَنْعَامُ
إِلاَّ مَا يُتْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الأَوْثَانِ وَاجْتَنِبُوا
قَوْلَ الزُّورِ﴾

﴿*And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj). That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade, etc.), and mention the Name of Allah on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah), over the beast of cattle that He has provided for them (for sacrifice). Then eat thereof and feed therewith the poor who have a very hard time. Then let them complete the prescribed duties (Manâsik of Hajj) for them, and perform their vows,*

and circumambulate the Ancient House (the Ka`bah at Makkah). That (Manâsik prescribed duties of Hajj is the obligation that mankind owes to Allah), and whoever honours the sacred things of Allah, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements).﴾

(Qur'ân: 22: 27-30)

Hajj **and** ***`Umrah*** **in the** ***Sunnah***

The Messenger of Allah (PBUH) said,

"Whoever performs Hajj and neither has sexual relations (with his wife) nor commits sin, he will return with his sins (forgiven and so he will be as sinless) as he was on the day his mother delivered him."[1]

He (PBUH) also said,

"(A performance of) `Umrah to (another performance of) `Umrah atones for (the sins committed) between the two of them, and there is no reward for a hajj mabrûr (i.e., Hajj which is done according to the Sunnah and is accepted by Allah) except Paradise."[2]

The Prophet (PBUH) moreover said,

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[1] Narrated by Al-Bukhârî, Muslim, and others.

[2] Narrated by Al-Bukhârî, Muslim, and others.

> *"Follow up between Hajj and `Umrah (i.e., perform them frequently one after another), for they ward off poverty and sins as the bellows ward off the refuse of iron, gold, and silver. And there is no reward for a hajjah mabrûrah (i.e., a performance of Hajj which is done according to the Sunnah and is accepted by Allah) except Paradise."*[1]

He (PBUH) further said,

> *"The money spent for Hajj is like the money spent in the Cause of Allah: one dirham is multiplied seven hundred times."*[2]

Additionally, it has been narrated that Abû Hurayrah, may Allah be pleased with him, said,

> "The Messenger of Allah (PBUH) was asked, 'Which (good) deeds are considered the best?' He (PBUH) said, *'To believe in Allah and His Messenger.'* It was said, 'Then what?' He (PBUH) said, *'To strive in the Cause of Allah (jihâd).'* It was said, 'Then what?' He (PBUH) said, *'Hajj mabrûr.'"*[3]

It has furthermore been narrated that `Â'ishah, may Allah be pleased with her, said

> "I said, 'O Messenger of Allah! We consider striving in Allah's Cause (*jihâd*) to be the best deed. Should we not strive in Allah's

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[1] Narrated by At-Tirmidhî and others.
[2] Narrated by Ahmad and others.
[3] Narrated by Al-Bukhârî and Muslim.

> Cause?' He said, *'The best jihad (for women) is hajj mabrûr.'*"[1]

One more *hadîth* has been narrated on the authority of Ibn `Abbâs, may Allah be pleased with him, and it reads that the Prophet (PBUH) said, "*(A performance of) `Umrah in Ramadân equals (a performance of) Hajj,*" or he said, "*equals (a performance of) Hajj with me.*"[2]

And, it has been narrated that Ibn `Umar, may Allah be pleased with him, said, "I heard the Messenger of Allah (PBUH) saying,

> *'Islam has been built on five (pillars): testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, performing prayer, paying Zakâh, making the pilgrimage to the House (the Ka`bah), and observing fast in Ramadân.'*"[3]

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[1] Narrated by Al-Bukhârî.

[2] Narrated by Al-Bukhârî and Muslim.

[3] Narrated by Al-Bukhârî and Muslim.

H̲ajj in Focus

The Definition of *H̲ajj*

Literally, the word "*h̲ajj* " means "heading for a scarified and glorified place with the intention of visiting". This literal meaning of "*h̲ajj* " can also be used to refer to *H̲ajj* in *shar`î* terminology, as it in the latter means: to head for the Sacred House in Mecca with the purpose of worshiping Allah and performing certain prescribed duties including visiting certain sacred places. Almighty Allah says,

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً﴾

﴾*And H̲ajj (pilgrimage to Makkah) to the House (Ka`bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence).*﴿

(Qur'ân: 3: 97)

There is no more sacred or more honorable place on the earth than the city of security, Mecca, where the Sacred House is located serving as the *qiblah* of all Muslims throughout the earth. It was established according to the planning and will of Allah for this sacred purpose; Almighty Allah says,

﴿وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَن لَّا تُشْرِكْ بِي شَيْئاً وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ۝ وَأَذِّن

فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالاً وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ﴾

﴿*And (remember) when We showed Ibrâhîm (Abraham) the site of the (Sacred) House (the Ka`bah at Makkah) (saying): 'Associate not anything (in worship) with Me and sanctify My House for those who circumambulate it, and those who stand up for prayer, and those who bow (submit themselves with humility and obedience to Allah), and make prostration (in prayer, etc.); and proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj).*﴾

(Qur'ân: 22: 26-27)

The Prescription of *Hajj*

Hajj is one of the pillars of Islam and Allah has prescribed it to be performed by whoever is able to do so, especially those who can afford the expenses for their conveyance, provision, and residence. Almighty Allah says,

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً﴾

﴿*And Hajj (pilgrimage to Makkah) to the House (Ka`bah) is a duty that mankind owes to Allah, those who can afford the expenses.*﴾

(Qur'ân: 3: 97)

and the Prophet (PBUH) said,

"Islam has been built on five (pillars): testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, performing prayer, paying Zakâh, making the pilgrimage to the House (the Ka`bah), and observing fast in Ramadan."[1]

Therefore, *Hajj* is a well-known part of the religion of Islam and one of its pillars which is to be performed by every Muslim who is legally capable of doing so. And still, whoever denies *Hajj* is a disbeliever, as Almighty Allah says in the verse ordaining *Hajj*,

﴿وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾

﴿*... and whoever disbelieves (i.e. denies Hajj), then Allah stands not in need of any of the `Âlamîn ankind and jinns).*﴾

(Qur'ân: 3: 97)

It is finally worth mentioning in passing this that *Hajj* is an obligation that the Muslim, who is capable of performing it, is to perform it – obligatorily – one time throughout his lifetime. It has been narrated that Abû Hurayrah, may Allah be pleased with him, said,

"The Messenger of Allah addressed us and said, *'O people! Allah has made Hajj obligatory for you; so perform Hajj.'* Thereupon a person said, 'O Messenger of Allah! (Is it to be performed) every year?' He (PBUH) kept quiet, and he (the man) repeated (these

[1] Narrated by Al-Bukhârî and Muslim.

words) three times, whereupon the Messenger of Allah said, *'If I were to say 'Yes,' it would become obligatory (for you to perform it every year) and you would not be able to do it'.* Then he (PBUH) said, *'Leave me with what I have left to you, for those who were before you were destroyed because of excessive questioning and their opposition to their Prophets. So whenever I command you to do anything, do it as much as it lies in your power, and whenever I forbid you to do anything, then abandon it.'"*[1]

This is all for making things easy for Muslims.

Still, the Muslim who has performed the obligation of *Hajj* once can do that again voluntarily in the next years, for Almighty Allah says,

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْراً فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾

﴿*Verily! As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who performs Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawâf) between them (As-Safâ and Al-Marwah). And whoever does good voluntarily, then verily, Allah is All-Recogniser, All-Knower.*﴾

(Qur'ân: 2: 158)

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[1] Narrated by Muslim and An-Nasâ'î.

The wisdom behind the prescription of *Hajj*

When the Muslim goes to perform *Hajj*, he sights the sacred places which witnessed the victory and supremacy of Islam in its early days. He also gathers with his Muslim brothers and sisters who visit Mecca for performing the same obligation of *Hajj*, and in such a blessed gathering Muslims can obtain great worldly and Hereafter-oriented benefits. Also, as the *Jumu'ah* Prayer is some kind of regular "conference" that joins Muslims together every week in every mosque, then there is no doubt that *Hajj* serves as a bigger conference that gathers more Muslims together on such a special, blessed occasion. That is why *Hajj* and *Jumu'ah* are the two Islamic acts of worship that annoy the enemies of Islam most as far as Islamic unity and integration are concerned.

Hajj, in addition to this, is a means of discipline for the human soul, as for performing it the Muslim has to leave his homeland, family, and property for some time during which he heads for Mecca as compliance to the commands of Almighty Allah and His Messenger (PBUH).

When was *Hajj* prescribed for Muslims?

Scholars have differed about the time when *Hajj* was prescribed for the Muslim *Ummah*. Some say it was prescribed before the emigration (*Hijrah*) to Medina, but the famous view in this regard is the one confirming that *Hajj* was prescribed after the Prophetic emigration to Medina. Accordingly, some say it was prescribed in the fifth year after *Hijrah* and others that was in the eighth year after *Hijrah*,

yet the famous view in this connection is that *Hajj* was prescribed during the sixth year after *Hijrah*.[1]

The Excellence of *Hajj*

The Qur'ânic verses and Prophetic *hadîths* mentioned at the beginning of this part on *Hajj* clearly show the excellence and superiority of *Hajj* in Islam and for the benefit of Muslims. Some scholars say that *Hajj* contains and reflects the meanings of all acts of worship, and therefore whoever performs it will be as if he is performing prayer, observing fast, performing *i'tikâf*, paying *Zakâh*, and going out in the Cause of Allah.

Moreover, *Hajj* is one of the ancient legislated acts of worship. It has been narrated that when Âdam (Adam), peace be upon him, performed *Hajj*, Jibrîl (Gabriel) said to him, "The angels used to circumambulate this House (the Ka`bah) before you seven thousand years ago."

The Time of *Hajj*

Almighty Allah says,

﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ﴾

﴾*The Hajj (pilgrimage) is (in) well-known months...*﴿

(Qur'ân: 2: 197)

According to the view adopted by the majority of scholars, these "well-known months" are Shawwâl,

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[1] See *Al-Iqnâ`*, 2/159.

Dhul-Qa`dah, and the first ten days of Dhul-Hijjah. However, some scholars, including Ibn Mas'ûd, Ibn `Umar, and Az-Zuhrî, maintain that these months are Shawwâl, Dhul-Qa`dah, and the whole month of Dhul-Hijjah.

This difference of opinion may be good for a Muslim who performs any of the duties related to *Hajj* after the Day of Slaughter or the tenth day of Dhul-Hijjah. This is because his *Hajj* will be sound according to the view that the months of *Hajj* are Shawwâl, Dhul-Qa`dah, and the whole of Dhul-Hijjah. Whereas, he will have to slaughter a *hady* (sacrificial animal) because of the delay, according to the view that the months of *Hajj* are Shawwâl, Dhul-Qa`dah, and the first ten days of Dhul-Hijjah.

Equally important, it is not permissible to assume *ihrâm* for *Hajj* before its stated months, that is, before the month of Shawwâl, the first of the months of *Hajj*, and this is the preponderant opinion in this concern, because the apparent meaning of the verse ﴿*The Hajj (pilgrimage) is (in) well-known months...*﴾ implies that *Hajj* is to be performed in, and not before, these well-known months. It is just like the general rule that it is not permissible to perform prayer before or after its stated time because Almighty Allah says,

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا﴾

﴿*... Verily, the prayer is enjoined on the believers at fixed hours.*﴾

(Qur'ân: 4: 103)

The Conditions Obligating *Hajj*

Hajj is obligatory upon whoever meets the following conditions:

1. To be Muslim, because a disbeliever is not qualified for worshiping Allah.

2. To be mature, because a boy is not legally responsible (*mukallaf*) because of his young age.

3. To be sane, because an insane person is incompetent while sanity is the basis of legal responsibility.

4. To be free, because a slave is always busy undertaking the affairs of his masters as a right upon him. Besides, he does not have money with which he would afford the expenses of *Hajj*.

5. To be capable, and capability or *istitâ'ah* is established once the Muslim is physically and financially ready to go on such a journey of *Hajj* that is supposed to be hard and costly in most cases. This condition of capability is the primary condition of *Hajj* obligation because Almighty Allah says,

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً﴾

﴾*And Hajj (pilgrimage to Makkah) to the House (Ka`bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence)...*﴿

(Qur'ân: 3: 97)

Therefore, whoever is ill or does not have the money that suffices the expenses of the *Hajj* journey, is regarded legally as incapable, and Allah does not burden a person beyond his scope.

If any of these five conditions is not met by a Muslim, *Hajj* is not obligatory upon him. Moreover, these conditions are subdivided into five sections, as follows.

(a) Some of them are conditions of obligation and validity, and these are "being Muslim" and "being sane". Thus, *Hajj* is not obligatory on a disbeliever or an insane person because they are not qualified for worshiping Allah.

(b) Some of the conditions are conditions of obligation and sufficiency, but not of validity, and these conditions are "being mature" and "being free". For, if a boy or a slave performs *Hajj*, his *Hajj* will be valid yet it will not be "sufficient" for the obligatory *Hajj* in Islam, i.e., *Hajj*, which is obligatory upon the mature and free people, will not be counted as "already performed" on the part of this boy when he reaches puberty or that slave if he obtains freedom. An honorable *hadîth* reads, "*Whenever a boy performs pilgrimage (even) ten times then reaches puberty, he is to perform the Hajj prescribed in Islam*"[1] i.e., the *Hajj* prescribed upon those who meet the conditions including "being mature".

[1] Narrated by At-Tabarânî.

(c) And still one of these conditions is for obligation only, and it is capability or *istiṯâ'ah*. Therefore, if an incapable person – i.e., a person who is not legally capable of performing *Hajj* – travels for performing *Hajj* on foot without provision enduring the hardship of such a journey that is void of conveyance and provision, his *Hajj* will be valid and sufficient.[1] Almighty Allah says, ﴾*And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj).*﴿ (Qur'ân: 22: 27)

[1] See *Al-Mughnî*, 5/7.

The Kinds of *Nusuk* (the Prescribed Duties of *Hajj*)

There are three kinds or forms of *nusuk*, i.e., the prescribed duties of *Hajj*, or in other words the prescribed duties of *Hajj* can be performed in any of three forms: *ifrâd*, *tamattu`*, or *qirân*. Each item will be explained as follows:

Ifrâd

Ifrâd literally means "setting aside" and it is that a person assumes *ihrâm* from the *miqât* – the place from which *ihrâm* starts – intending to perform *Hajj* "alone". He can say when intending to do so, "*Labbayka bi hajj* (Here I am at Your service, [intending to perform] *Hajj*)" This person will remain in a state of *ihrâm* until he stands on `Arafah and performs the throwing of pebbles at Al-`Aqabah then disengages himself from the state of *ihrâm*. Then after performing the duties related to *Hajj* he can perform *`Umrah* if he wishes to do so, and no *hady* will be obligatory upon him because of performing *Hajj* alone.

Tamattu`

Tamattu`* literally means "enjoyment" and it is that a person assumes *ihrâm* for performing *`Umrah during the months of *Hajj* then performs *Hajj* during

the same year in which he performed `*Umrah*. When starting to say *talbiyah*,[1] he says, "*Labbayka bi `Umrah* (Here I am at Your service, [intending to perform] `*Umrah*)". This form is called *tamattu`* or enjoyment because after finishing `*Umrah* the person in question becomes like the inhabitants of Mecca in the sense that it becomes lawful for him to wear normal clothes – other than those of *ihrâm* – and to use perfume and have sexual relations with his wife, thus, "enjoying" – after disengaging himself from the state of *ihrâm* – the same things which a non-*muhrim* – i.e., a person who is not in a state of *ihrâm* – enjoys.

Therefore, if a person performs `*Umrah* during the months of *Hajj* then performs *Hajj* during the same year, then he is a *mutamatti`*, that is, a person who has performed the prescribed duties of *Hajj* in the form of *tamattu`* as described above. In this case, he is to slaughter a sheep which is a *hady* offered for showing gratitude to Allah because He has enabled him to perform two acts of worship during one journey. If however he does not perform *Hajj* during the same year, he is not a *mutamatti`* and thus no *hady* will be obligatory upon him.

Qirân

Qirân literally means "joining" or "connecting" and it is that a person assumes *ihrâm* for performing both

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[1] *Talbiyah* is a formula that starts with the Arabic word "*Labbayka*" meaning "Here I am at Your service".

Hajj and *`Umrah*. He says when starting to say *talbiyah*, "*Labbayka bi hajj wa `umrah* (Here I am at Your service, [intending to perform] *Hajj* and *`Umrah*)".

Whoever assumes *ihrâm* for performing both *Hajj* and *`Umrah* must remain in a state of *ihrâm* until he finishes the duties of *Hajj* and *`Umrah* altogether. In other words, he must remain in a state of *ihrâm*, no matter how long this may take, until he stands on `Arafah, goes down to Muzdalifah, performs the required throwing of pebbles at Al-`Aqabah, slaughters the required *hady*, then disengages himself from his *ihrâm* by having the hair of his head shaved or shortened.

This form of *nusuk* is called *qirân* because in it the pilgrim connects his performance of *`Umrah* to another of *Hajj* when starting to say *talbiyah*, thus intending to perform two acts of worship with one intention and on one journey.

This was what the Prophet (PBUH) did in the Farewell Pilgrimage, as he was then performing the duties with an intention of *qirân* and he was driving the animals of *hady* or sacrifice. That was why he did not disengage himself from his *ihrâm* until he had finished the duties of *Hajj* and *`Umrah* all together. That is also why the Hanafîs maintain that *qirân* is better than the first two forms of performance: *tamattu`* and *ifrâd*. It has been narrated by At-Tirmidhî that Anas, may Allah be pleased with him, said that he heard the Prophet (PBUH) saying, "*Labbayka bi hajj wa `umrah (Here I am at Your service, [intending to perform] Hajj and `Umrah).*"

Also, it has been narrated by Al-Bukhârî and Muslim that `Â'ishah, may Allah be pleased with her, said,

> "We went out with the Prophet (PBUH) in the year of the Farewell Pilgrimage. Some of us assumed *ihram* for *`Umrah*, some assumed it for *Hajj* and *`Umrah*, and some assumed it for *Hajj* (alone); and the Prophet (PBUH) assumed *ihrâm* for *Hajj*. Those who assumed *ihrâm* for *Hajj*, or (those who did so) to connect *Hajj* and `Umarh, did not disengage themselves (from their *ihrâm*) until the Day of Sacrifice (the tenth day of Dhul-Hijjah)."

Ibn Hajar says,

> "The narrations (mentioned above) indicate all together (i.e., according to the general meaning of their wordings) that the Prophet (PBUH) was then in a state of *qirân*, in the sense that he connected *`Umrah* to *Hajj* after assuming *ihrâm* with the intention of performing *Hajj* alone, and not that he assumed *ihrâm* intending to perform *Hajj* and *`Umrah* together."[1]

[1] *Fathul-Bârî*, 3/427.

The Pillars of *H̲ajj*

There are four pillars of *H̲ajj*. Below are abridged definitions of them then each pillar will be discussed separately in detail.

1. *Ih̲râm*

Literally, *ih̲râm* means "consecration," and it is a state in which one is prohibited to practice certain deeds that are lawful at other times. The ceremonies of *`Umrah* and *H̲ajj* are performed during such a state. When one assumes this state, the first thing one should do is to mentally and orally express one's intention to assume this state for the purpose of performing *H̲ajj* or *`Umrah* or both of them. Then *talbiyah* is recited. Two sheets of unstitched clothes are the only clothes one wears in this state: (1) *izâr* (wrapper), which is worn below one's waist, and (2) *ridâ'* (garment), which is worn round the upper part of the body.

There are other issues related to *ih̲râm*, such as its proprieties, as well as the forbiddances and acts of the *Sunnah* related to it, yet light will be thoroughly shed on these matters in the section dealing with *ih̲râm* in detail on the following pages.

2. Staying at `Arafah

The second pillar of *H̲ajj* is to stay at the mountain of `Arafah at Mecca beginning from the time after the

noon of the ninth day in Dhul-Hijjah until the rise of the dawn of the tenth day in the same month, i.e., the first of the days of *'Îdul-Adhâ* (Sacrifice Feast).

There are certain requirements and rulings pertaining to the staying at `Arafah. More details about that will be found in the section dealing with this part comprehensively.

3. *Tawâf* or circumambulating the Ka`bah

Tawâf literally means "circumambulation," and as far as *Hajj* is concerned it means "to circumambulate the Ka`bah". Forms of *tawâf* as well as its conditions of validity and the acts of the *Sunnah* and the desirable things related to it will all be discussed in the section dealing with *tawâf* fully.

4. *Sa'y* or going between As-Safâ and Al-Marwah

The fourth pillar of *Hajj* is to go between the two mountains called As-Safâ and Al-Marwah in a certain way and for a specific number of times, as part of the prescribed duties of *Hajj*. More details concerning this pillar will be found in the section dealing with it in depth, Allah willing.

Now it is time to start an outlined yet comprehensive discussion on the first pillar of *Hajj—ihrâm*.

Ihrâm (The State of Ritual Consecration)

Ihrâm is simply the "intention" of one of the two acts of worship, *Hajj* or *`Umrah*, and not the mere wearing of the *izâr* (wrapper) and the *ridâ'* (garment) as some people think. In other words, assuming *ihrâm* for *Hajj* is like intending to perform prayer, and thus *ihrâm* is to intend to perform *Hajj* or *`Umrah*. Originally, intention is to be determined in the heart in all acts of worship, yet it is better to express it with the tongue for *Hajj* and *`Umrah*. When intending to perform *Hajj* the Muslim can say, "O Allah! I want to perform *Hajj*, so please make it easy for me and accept it from me." And when intending to perform *`Umrah* he can say, "O Allah! I want to perform *`Umrah*, so make it easy for me and accept it from me." It is better to express the intention for performing *Hajj* or *`Umrah* with the tongue because the Prophet (PBUH) did that. It has been narrated by At-Tirmidhî that Anas, may Allah be pleased with him, said that he heard the Prophet (PBUH) saying, "*Labbayka bi hajj wa `umrah (Here I am at Your service, [intending to perform] Hajj and `Umrah).*"

The majority of scholars, including Mâlik, Ash-Shâfi`î, and Ahmad, maintain that if a person determines his intention in the heart that will be sufficient for him. Abû Hanîfah however asserts that

ihrâm is not considered to be legally established unless *talbiyah* is added to intention, because it has been narrated that the Prophet (PBUH) said,

> *"Jibrîl (Gabriel) came to me and said, 'O Muhammad! Command your Companions to raise their voices with talbiyah'."*[1]

This is like intention and (the first) *takbîr* in prayer: both must be done by a Muslim so that he can be legally considered to be inside prayer. According to the majority of scholars, int ntion is sufficient and *talbiyah* is an act of the *Sunnah* and not an obligation.

Ihrâm is to be started or assumed in certain sites and at certain times. These are called *mawâqît*.

Mawâqît (times and sites) of *Ihrâm*

Mawâqît is the plural of the Arabic word "*miqât*" which refers to the time when and the place where a pilgrim assumes *ihrâm* for *Hajj* or *'Umrah*. This means that *mawâqit* are divided into two sections: *al-mawâqît az-zamaniyyah* or times and *al-mawâqît al-makâniyyah* or sites where *ihrâm* is assumed.

Al-Mawâqît Az-Zamâniyyah (the times) of *ihrâm*

Al-Mawâqît Az-Zamâniyyah refers to the times during which the duties or rituals of *Hajj* must be performed otherwise they will not be valid. Almighty Allah says about these times in the Qur'ân,

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[1] Narrated by An-Nasâ'î and At-Tirmidhî.

﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَن فَرَضَ فِيهِنَّ الْحَجَّ فَلاَ رَفَثَ وَلاَ فُسُوقَ وَلاَ جِدَالَ فِي الْحَجِّ﴾

﴿*The Hajj (pilgrimage) is (in) the well-known (lunar year) months. So whosoever intends to perform Hajj therein (by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj…*﴾

(Qur'ân: 2: 197)

The months referred to in this verse are Shawwâl, Dhul-Qa`dah, and ten days from Dhul-Hijjah, and these months represent the time or *al-mîqât az-zamânî* during which those who want to perform *Hajj* can assume *ihrâm*. *`Umrah* however can be performed throughout the year.

Al-Bukhârî has stated,

"Ibn `Umar, may Allah be pleased with him, said, 'The months of *Hajj* are Shawwâl, Dhul-Qa`dah, and ten days from Dhul-Hijjah.'"

Al-Mawâqît Al-Makâniyyah (the sites) of *ihrâm*

Al-Mawâqît Al-Makâniyyah refers to the sites where pilgrims assume *ihrâm* for *Hajj* and *`Umrah*. These sites were defined by the Prophet (PBUH), and it is not permissible for any person who wants to perform *Hajj* or *`Umrah* to surpass them without *ihrâm*. These sites are five as recorded precisely and authentically in the *Sunnah* of the Prophet (PBUH), as follows:

1. **The *miqât* of the people of Medina** is Dhul-Hulayfah, and it is located four hundred and thirty kilometers from Mecca. It is called now Bayâr 'Alî. This is the place where the people of Medina are to assume *ihrâm*.

2. **The *miqât* of the people of Ash-Shâm** is Al-Juhfah, and it is located one hundred and ninety kilometers away from Mecca. This place is now known as Râbigh, and it has become the *miqât* of the people of Ash-Shâm as well as those of Egypt and whoever passes by it after the sights of Al-Juhfah have been effaced. It is toward the north of Mecca.

3. **The *miqât* of the people of Najd** is Qarnul-Manâzil, which is located ninety-four kilometers away from Mecca toward the east.

4. **The *miqât* of the people of Yemen** is Yalamlam, which is fifty-four kilometers away from Mecca toward the south.

5. **The *miqât* of the people of Iraq** is Dhâtu `Irq, which is ninety-four kilometers away from Mecca northeastward.

The first four sites mentioned above were pinpointed by the Messenger of Allah (PBUH), as it has been narrated on the authority of Ibn `Umar, may Allah be pleased with him, that the Prophet (PBUH) said,

"The people of Medina are to assume ih̲râm from Dhul-Hulayfah, the people of Ash-Shâm from Al-Juh̲fah, the people of Najd from Qarn (i.e., Qarnul-Manâzil), and the people of Yemen are to assume ih̲râm from Yalamlam."[1]

As for the fifth *miqât*, which is of the people of Iraq, it was pinpointed by `Umar, may Allah be pleased with him, because it is parallel to Qarnul-Manâzil, the *miqât* of the people of Najd. It has been narrated by Al-Bukhârî that Ibn `Umar, may Allah be pleased with him, said,

"When these two towns (Basra and Kufa) were captured, the people went to `Umar and said, 'O Commander of the Believers! The Prophet fixed Qarn as the *miqât* for the people of Najd. It is beyond our way and it is difficult for us to pass through it.' He said, 'Take as your *miqât* a place situated opposite to Qarn on your usual way.' So, he fixed Dhâtu `Irq (as their *miqât*)."

Thus, these five *mawâqît* are the *shar`î* sites of *ih̲râm* and it is not permissible for any person who wants to perform *H̲ajj* or *`Umrah* to outstrip them without *ih̲râm*. Al-Bukhârî has narrated that Ibn `Abbâs, may Allah be pleased with him, said,

"The Prophet (PBUH) fixed Dhul-H̲ulayfah as the *miqât* for the people of Medina, Al-Juh̲fah for the people of Ash-Shâm,

[1] Narrated by Al-Bukhârî and Muslim.

> Yalamlam for the people of Yemen, and Qarn for the people of Najd. And these Mawaqit are (appointed) for those living at those very places, and – besides them – for those who come through those places with the intention of performing *Hajj* and *`Umrah*; and whoever is living inside these places assumes *ihrâm* from his own dwelling place, and the people of Mecca assume *ihrâm* from Mecca."

However, it is worth mentioning here that whoever is dwelling Mecca and wants to perform *Hajj*, he can assume *ihrâm* from his house, yet in the case of *`Umrah* he is to assume *ihrâm* from a place outside the Haram (the Sacred Precincts). The nearest place in this regard is At-Tan'îm where the mosque named after `Â'ishah, may Allah be pleased with him, is located. This is because it has been authentically narrated that when `Â'ishah, may Allah be pleased with her, came with the Prophet (PBUH) in the Farewell Pilgrimage, her period started. So, when the Prophet (PBUH) wanted to return to Medina she said, "O Messenger of Allah! The people will return with *Hajj* and *`Umrah* while I will return with *Hajj* (only)."[1] Thereupon he (PBUH) said to her, *"Go with your brother – 'Abdur-Rahmân – to At-Tan'îm and assume ihrâm for `Umrah."*[2] As-Sâbûnî comments on this saying that if it were permissible for those

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[1] She meant that the people would return after performing *Hajj* and *`Umrah* while she would return after performing *Hajj* only, and thus she would not perform *`Umrah* as they had done.

[2] Narrated by Al-Bukhârî.

dwelling in Mecca to assume *ihrâm* for `*Umrah* from Mecca itself, the Prophet (PBUH) would not command her to go with her brother to At-Tan'îm to assume *ihrâm* from there, especially with the fact that means of transport were not at hand as those of today. And, Allah knows best.

The Proprieties of *Ihrâm*

There are certain proprieties and acts of the *Sunnah* related to *ihrâm* and a pilgrim should consider them while being in the state of *ihrâm*. They are as follows.

1. Cleanliness, by trimming nails, plucking out or shaving the hair of the armpit, clipping the moustache, performing ablution or taking a bath along with it for it is better. It has been narrated by Al-Hâkim that Ibn `Umar, may Allah be pleased with him, said,

> "It is an act of the *Sunnah* that (the Muslim) takes a bath when he wants to assume *ihrâm* and when he wants to enter Mecca."

2. That the *izâr* (wrapper) and the *ridâ'* (garment) be white, because white clothes are the dearest clothes in the sight of Allah. The Prophet (PBUH) said,

> *"The best of your clothes are the white (ones). Let the alive among you wear them and shroud the dead among you in them."*[1]

3. Perfuming one's body and clothes, because it has been narrated by Al-Bukhârî and Muslim that

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[1] Narrated by Abû Dâwûd and Ibn Mâjah.

`Â'ishah, may Allah be pleased with her, said that she used to perfume the Messenger of Allah (PBUH) for his *ihrâm* when he was to assume it.

4. Performing two *rak'ahs*, for it has been narrated by Muslim on the authority of Ibn `Umar, who said, "The Prophet (PBUH) used to perform two *rak'ahs* at Dhul-Hulayfah," meaning the place where he assumed *ihrâm*. It is an act of the *Sunnah* that the pilgrim recites the chapter of Al-Kâfirûn after Al-Fâtihah in the first *rak'ah* and the chapter of Al-Ikhlâs in the second one, as this has been narrated as done by the Prophet (PBUH).

To confirm not to repeat, it is an act of the *Sunnah* – and not an obligation – that the pilgrim performs two *rak'ahs* after assuming *ihrâm*. And, Ibn Qudâmah says that it is desirable that he assumes *ihrâm* right after performing prayer, and that he can assume it after finishing an obligatory prayer.[1]

5. Expressing intention, by saying when intending to perform *Hajj* "I have intended to perform `*Umrah* and I have assumed *ihrâm* for performing it for the sake of Allah, Glorified and Exalted be He," and saying when intending to perform *Hajj*, "I have intended to perform *Hajj* and I have assumed *ihrâm* for performing it for the sake of Allah, Glorified and Exalted be He". If the Muslim intends to connect *Hajj* and `*Umrah* (*qirân*), he can say, "I have intended to perform *Hajj* and `*Umrah* and I have assumed *ihrâm* for performing them for the sake of Allah, Glorified and Exalted be He." It is not desirable for the Muslim

[1] *Al-Mughnî*, 5/80.

to express intention with the tongue when performing any act of worship except for *Hajj* and *`Umrah*, as clarified earlier.

6. To stipulate, by saying, "If something stops me, I will finish my *ihrâm* at any place where You stop me." This is according to Ash-Shâfi`î and Ahmad. They prove this with what has been narrated by Al-Bukhârî and Muslim on the authority of `Â'ishah, may Allah be pleased with her, that the Messenger of Allah (PBUH) entered upon Dubâ'ah Bintuz-Zubayr and said to her, "*Do you have a desire to perform Hajj* ?" She replied, "By Allah, I feel sick." He said to her, "*Intend to perform Hajj and stipulate something by saying, 'O Allah, I will finish my ihrâm at any place where You stop me.*'" This means: If something impedes me from completing *Hajj* or *`Umrah*, I will finish my *ihrâm* where this happens.

On the other hand, Abû Hanîfah and Mâlik assert that it is not lawful for a pilgrim to make such a condition as he must complete performing the prescribed duties of *Hajj* or *`Umrah* if he has started to perform them. This is because Almighty Allah says,

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾

﴿*And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad), the Hajj and `Umrah for Allah...*﴾

(Qur'ân: 2: 196)

They add that this stipulation was denied by Ibn `Umar, may Allah be pleased with him, and that it was a special case of Dubâ'ah, the woman mentioned

in the narration above. However, Ibn Hajar said, "If Ibn `Umar was informed of the *hadîth* concerning Dubâ'ah with regard to stipulation, he would adopt it."[1]

To settle this difference of opinion, As-Sâbûnî says that the items of proof presented by Ash-Shâfi`î and Ahmad facilitate things for Muslims, and thus there is no harm if a Muslim acts upon their view if he is afraid that he may not be able to complete the prescribed duties of *Hajj* or *`Umrah*. And, Allah knows best.

Things Forbidden in *Ihrâm*

There are certain things that a pilgrim is prohibited to do while being in the state of *ihrâm*. They are as follows.

1. Sexual relations are prohibited in *ihrâm* including intercourse itself and things that may lead to it such as kissing, caressing, and even a man's talking to his wife about things pertaining to intercourse.

2. A *muhrim* is forbidden to commit any act of disobedience (*ma'siyah*), such as looking at a marriageable woman with lust, dissoluteness, looseness, and any other forbidden act.

3. It is forbidden that a *muhrim* disputes with his fellow Muslims, his servants, or any other person.[2]

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[1] See *Fathul-Bârî*, 4/9.

[2] The original source in which these three things are forbidden is the verse that reads, ﴾*... So whosoever intends to perform Hajj therein (by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj...*﴿ (Qur'ân: 2: 195)

4. It is prohibited for a *muhrim* to wear stitched clothes which are worn in normal cases such as shirts, trousers, jubbah, and the like. This is for the *muhrim* to be distinguished from others who are not in the state of *ihrâm*.

5. He is not to wear things such as turbans, socks, and shoes.

6. He is not to wear clothes scented with perfumes.[1]

It is quite important for our readers to know that scholars have unanimously agreed that the prohibition of wearing stitched clothes and *khuffs* is related to men only, as women have the right to wear whatever clothes they wish except for those scented with perfumes. A woman who is in a state of *ihrâm* is also forbidden to wear a face cover (*niqâb*) or gloves, because the Prophet (PBUH) said,

> *"A woman who is in a state of ihrâm must not wear a face cover or gloves."*[2]

This means that the essence of "consecration" or *ihrâm* on the part of woman – as far as what she is to wear in the state of *ihrâm* is concerned – appears through her face and hands only, and thus she is allowed to cover any other part of her body while

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[1] About the items 4, 5, and 6, it has been narrated by Al-Bukhârî that Ibn `Umar, may Allah be pleased with him, said, "A man asked the Prophet, 'What (kinds of clothes) should a *muhrim* wear ?' He replied, '*He must not wear a shirt, a turban, trousers, a head cloak, or garment scented with saffron or wars (kinds of perfumes). And if he has no slippers, then he can use khuffs but the socks should be cut short so as to make the ankles bare.*'"

[2] Narrated by At-Tirmidhî.

being in the state of *ihrâm*. However, it is significant for women to know that Ibnul-Mundhir has stated that a *muhrim* woman can let her garment hang down a little bit so that men cannot see her face.

7. A *muhrim* is forbidden to conduct a marriage contract whether it is for himself or for another one, because an honorable *hadîth* reads,

> *"A muhrim must not get married (i.e., must not conduct a marriage contract for himself) or conduct it for others."*[1]

8. Land-game (hunting) is forbidden for a *muhrim*, be it by killing, or slaughtering, or even showing the way to it. Almighty Allah says,

﴿وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا﴾

> ﴾*... but forbidden is (the pursuit of) land-game as long as you are in a state of Ihrâm...*﴿
>
> (Qur'ân: 5: 96)

However, water-game (fishing) is lawful for all people whether they are in a state of *ihrâm* or not, as Almighty Allah says in the same verse,

> ﴾*Lawful to you is (the pursuit of) water-game and its use for food - for the benefit of yourselves and those who travel...*﴿

It has been narrated by Al-Bukhârî and Muslim that `Abdullâh Ibn Abû Qatâdah said,

> "My father set out (for Mecca) in the year of Al-Hudaybiyah and his companions assumed

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[1] Narrated by Muslim.

ihrâm but he did not. At that time the Prophet (PBUH) was informed that an enemy wanted to attack him, so the Prophet (PBUH) proceeded onwards. While my father was among his companions, some of them laughed among themselves.(My father said), 'I looked up and saw an onager. I attacked, stabbed, and caught it. I then sought my companions' help but they refused to help me. (Later) we all ate its meat. We were afraid that we might be left behind (separated) from the Prophet (PBUH) so I went in search of the Prophet (PBUH)…'"

After that he said that when he met the Prophet (PBUH), he told him about the onager and the Prophet (PBUH) told the people to eat it though all of them were in the state of *ihrâm*.

According to another wording, the Prophet (PBUH) asked (those who were with the man when he killed the orager), "*Did any of you command (him to hunt it) or show him the way (to it)* ?" They replied in the negative so he (PBUH) said, "*Then eat what has remained of its meat.*"

9. A *muhrim* if forbidden to shave his head or clip his nails. Almighty Allah says,

﴿وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ﴾

﴿*… and do not shave your heads until the Hady reaches the place of sacrifice…*﴾

(Qur'ân: 2: 196)

This ruling concerns the shaving of the hair of the head or that of any part of the body. However, if a person does this forbidden shaving due to illness or something of the kind, he must pay a *fidyah* (ransom), and he has the right to choose paying it in any of the following three options: to observe fast for three days, to feed six poor people, or to slaughter a sheep. Almighty Allah says,

﴿فَمَن كَانَ مِنكُم مَّرِيضاً أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾

> ﴿*... And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Sawm (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep)...*﴾
>
> (Qur'ân: 2: 196)

Moreover, it has been narrated that K`ab Ibn `Ujrah, may Allah be pleased with him, said,

> "It was I for whom this verse was revealed (to the Prophet): ﴿*... And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Sawm (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep)...*﴾"

He also said that once the (PBUH) passed by him while he was in a state of *ihrâm* and lice were crawling on his face, so he Prophet (PBUH) said to

him, *"Do the vermins on your head trouble you?"* He replied in the affirmative, so the (PBUH) said, *"So, shave (your head), and observe fast for three days, or feed six poor people, (giving) a half of a s̲â' to each, or slaughter a sheep."*[1]

Things Allowed in *Ih̲râm*

There are certain things which the *muh̲rim* is allowed to do, as follows.

1. Taking a bath and changing the *izâr* (wrapper) or the *ridâ'* (garment) required in *ih̲râm*, for it has been narrated that Jâbir, may Allah be pleased with him, said that a *muh̲rim* could take a bath and wash his garment.

It has also been narrated by Al-Bukhârî and Muslim that `Abdullâh Ibn H̲unayn said,

> "`Abdullâh Ibn `Abbâs and Al-Miswar Ibn Makhramah differed at Al-Abwâ' (a place between Mecca and Medina). Ibn `Abbâs said that a *muh̲rim* could wash his head; while Al-Miswar maintained that he should not do so. 'Abdullah Ibn `Abbâs sent me to Abû Ayyûb Al-Ans̲ârî and I found him bathing between the two wooden posts (of the well) and was screened with a sheet of cloth. I greeted him and he asked who I was. I replied, 'I am `Abdullâh Ibn H̲unayn and I have been sent to you by Ibn `Abbâs to ask you how the Messenger of Allah used to

[1] Narrated by Muslim and At-Tirmidhî.

> wash his head while being in the state of *i<u>h</u>râm*.' Abû Ayyûb Al-An<u>s</u>ârî caught hold of the sheet of cloth and lowered it until his head appeared before me, and then told somebody to pour water on his head. He (the man) poured water on his head and he (Abû Ayyûb) rubbed his head with his hands by bringing them from back to front and from front to back and said, 'I saw the Prophet doing this.'"

In Al-Bukhârî's version, Ibn <u>H</u>unayn said,

> "Then I returned to them and told them (what Abû Ayyûb had said). Al-Miswar said to Ibn `Abbâs, 'I will never argue with you any more.'"

Besides, scholars have agreed that a *mu<u>h</u>rim* can take a bath because of *janâbah*, and this indicates that taking a bath does not affect *i<u>h</u>râm* negatively. However, a *mu<u>h</u>rim* is not to use any soap which has a good smell or take a bath using anything scented with perfume.

Also, it is permissible for a *mu<u>h</u>rim* to change his *izâr* and *ridâ'* if they become dirty or any filth afflicts them, though it is better for him not to do that, because it has been narrated in an honorable *<u>h</u>adîth* that the best of pilgrims is that who is dusty and disheveled, meaning who is not perfumed nor is his *<u>H</u>ajj* luxurious.

2. It is permissible for a *mu<u>h</u>rim* to shade himself with things such as umbrellas, tents, and the like. It has been narrated that Ibn `Âmir said,

> "I set out with `Umar, may Allah be pleased with him, and he would throw a peace of leather on a tree and shade himself with it while he was in a state of *ihrâm*."[1]

`Atâ' has maintained that a *muhrim* can shade himself against the heat of the sun and conceal himself from wind and rain.

3. A *muhrim* is allowed to tighten a belt around his waist to keep his money and precious possessions therein. He can also wear a ring or a watch. It has been narrated that Ibn `Abbâs, may Allah be pleased with him, said,

> "The Messenger of Allah (PBUH) permitted that a *muhrim* can tie a belt (around his waist) if it is for keeping (the money) of his spending."[2]

Still, it has been narrated that Ibn `Umar and Nâfi' maintain that it is detestable for a *muhrim* to tie a belt around his waist if it is not for keeping the money of his expenditures.

In addition to this, Ibn Qudâmah says that a *muhrim* can tighten his *izâr* round his body because this secures a better covering for his *`awrah*. He has added that Tâwûs said that he (the latter) saw Ibn `Umar, may Allah be pleased with him, circumambulating the Ka`bah while tying a turban around his waist.[3]

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[1] Narrated by Ibn Abû Shaybah.
[2] Narrated by Ibn Abû Shaybah
[3] *Al-Mughnî*, 5/124.

4. A *muhrim* can cover his face in protection of dust, wind, and sand. This view has been attributed to `Uthmân Ibn `Affân, may Allah be pleased with him. Ash-Shâfi`î has narrated on the authority of Al-Qâsim that `Uthmân, Zayd, and Marwân Ibnul-Hakam used to cover their faces while in a state of *ihrâm*.

On the other hand, Abû Hanîfah and Mâlik assert that a *muhrim* is not to cover his face because it is narrated, concerning the Bedouin who fell down his she-camel at `Arafât and died, that the Prophet (PBUH) commanded that his body should be washed with water and *sidr* (extract of the leaves of lote-tree), that he should be shrouded in two pieces of cloth, and that neither his face nor his head be covered, for Allah will resurrect him on the Day of Resurrection and he will be reciting *talbiyah*.[1]

Ibn Qudâmah says that what the Companions, may Allah be pleased with them, did indicates that it is permissible for a *muhrim* to cover his face, especially with the fact that no one is known to have differed with them concerning this question during their time. This is also backed by the fact that the famous narration of Ibn `Abbâs, may Allah be pleased with him, concerning the Bedouin referred to in the narration above, reads that the Prophet (PBUH) commanded the people "not to cover the head of the deceased man" and did not mention his face, while the addition "and do not cover his face" has been

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[1] Narrated by Al-Bukhârî and Muslim but without mentioning the face.

graded as being *daʿîf*, i.e., of a weak chain of transmitters.[1]

5. It is permissible for the *muhrim* to pluck out a tooth, apply cupping, and squeeze a pimple. It has been narrated by Al-Bukhârî and Muslim that the Prophet (PBUH) applied cupping at the middle of his head while he was in a state of *ihrâm*. Besides, Mâlik has viewed that there is no harm if a *muhrim* squeezes a pimple, bandages a wound, or cuts a vein if he needs to do so. Also, Ibn `Abbâs, may Allah be pleased with him, says that a *muhrim* can pluck out a tooth and lance a fester. And still An-Nawawî says that if cupping is applied needlessly and includes the cutting of hair, then it is prohibited because of the hair cutting; but if cupping includes no cutting of the hair, then it is permissible to apply it according to the view adopted by the majority of scholars.

6. A *muhrim* is allowed to scratch his head and body, but he should do that gently so that he may not remove any hair while doing so. It has been narrated that `Â'ishah, may Allah be pleased with her, was asked whether a *muhrim* could scratch his body and she replied in the affirmative.[2] Similar judgments have been attributed to Ibn `Abbâs and Jâbir as well as to a number of Companions and their successors (Tâbi'ûn). Thus, as the *Sharî`ah* does not make things difficult for a Muslim, it is permissible for the *muhrim* to scrub his head or his body in general as long as this does not cause any removal of hair.

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[1] *Al-Mughnî*, 5/153.

[2] Narrated by Mâlik.

7. A *muhrim* can kill things that may harm him such as snakes, scorpions, and rabid dogs. It has been narrated by Al-Bukhârî and Muslim on the authority of `Â'ishah, may Allah be pleased with her, that the Messenger of Allah (PBUH) said,

> *"Five (kinds of animals and birds) are mischief-doers and can be killed even in the Haram: They are the rat, the scorpion, the kite, the crow, and the rabid dog."*

The rabid dog is tantamount to any other beast that may attack people and harm them such as the lion, the tiger, and the wolf, as maintained by the majority of scholars. This can also include the killing of harmful insects and bugs such as flies, lice, mosquitoes, and fleas, as the Prophet (PBUH) allowed the killing of the pinpointed animals and birds because they are mischief-doers, and perhaps he mentioned them as examples. According to Ibn Qudâmah, the hawk, for example, can be an equivalent of the kite and the crow mentioned in the *hadîth*; bugs and insects can be tantamount to the rat; the snake can be counted as being as harmful as the scorpion; and wild beasts can be the same as the rabid dog, especially they are more mordacious then it.[1]

8. A *muhrim* can punish his boy and beat his servant. This is because disciplining one's children and servants is recommended by the *Sharî`ah* whether the person who leads the discipline is in a state of *ihrâm* or not. Therefore, there is no harm if a *muhrim* beats his boy or servant if they do something

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[1] See *Al-Mughnî*, 5/177.

bad. This is because once Abû Bakr, may Allah be pleased with him, was in a state of *ihrâm* and his servant behaved improperly so he beat him while the Prophet (PBUH) was looking at him and smiling, as narrated by Abû Dâwûd on the authority of Asmâ' Bint Abû Bakr. Thus, the Prophet (PBUH) just looked at Abû Bakr and smiled while the latter was beating the servant, and he (PBUH) did not order Abû Bakr to pay any *fidyah* (ransom). This indicates that it is permissible for a *muhrim* to discipline his servant if he misbehaves.

9. A *muhrim* can carry and smell flowers, because this is not part of the forbidden perfuming, as what is forbidden in this regard is that the *muhrim* applies perfume to his body or clothes.

**10. A *muhrim* woman who is in a state of menstruation or postnatal bleeding can perform all the actions of *Hajj* and *`Umrah***, including the staying at `Arafah, the descending to Muzdalifah, the throwing of pebbles, and the rest of such duties. However, she is not allowed to circumambulate the Ka`bah until the bleeding comes to an end.

It has been narrated by Al-Bukhârî that `Â'ishah, may Allah be pleased with her, said,

> "In the last *Hajj* of the Messenger of Allah (PBUH) (i.e., the Farewell Pilgrimage), I assumed *ihrâm* for *Hajj* along with the Messenger of Allah. I was one of those who intended *tamattu`* and did not take the *hady* with me. I got my menses and it did not end until the night of `Arafah. I said, 'O

> Messenger of Allah! It is the night of the day of `Arafah and I intended to perform the *Hajj* of *tamattu`* with *`Umrah*. The Messenger of Allah (PBUH) told me to undo my hair and comb it and to postpone the *`Umrah*. I did the same and completed the *Hajj*. On the night of Al-Hasbah[1], he (the Prophet) ordered `Abdur-Rahmân (`Â'ishah's brother) to take me to At-Tan'îm to assume the *ihrâm* for *`Umrah* in lieu of that of the *Hajj* of *Tamattu`* which I had intended to perform."

In a narration of Muslim concerning the same story, `Â'ishah said that when her period started,

> "the Messenger of Allah came to me and I was weeping, whereupon he said, '*Are you in a state of menses?*' I replied in the affirmative, whereupon he said, '*This is what Allah has ordained for all the daughters of Adam. Do whatever the pilgrim does except that you should not circumambulate the House (i.e., the Ka`bah) until you have washed yourself (at the end of the menstruation).*'"

Also, it is permissible for a woman who has postnatal bleeding to assume *ihrâm* for *Hajj* and the ruling concerning a woman who has got her menses applies to her; that is, she can do whatever the

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[1] A place outside Mecca where the pilgrims go after finishing all the ceremonies of *Hajj* at Minâ.

pilgrim does except that she cannot circumambulate the Ka`bah until she has taken the ritual bath required after the end of her bleeding. It has been narrated by Muslim that `Â'ishah, may Allah be pleased with her, said that Asmâ' Bint 'Umays gave birth to Muhammad Ibn Abû Bakr near Dhul-Hulayfah, and the Messenger of Allah (PBUH) commanded Abû Bakr to convey to her that she should take a bath and then enter into the state of *ihrâm*.

11. A *muhrim* can receive medical treatment with things that do not contain perfume, and no ransom (*fidâ'*) is required for this. It has been narrated by Muslim that Nubayh Ibn Wahb said that they went with Abân Ibn `Uthmân (in a state of *ihrâm*). When they were at Malal the eyes of `Umar Ibn 'Ubaydullâh became sore, and when they reached the desert the pain grew intense. Nubay Ibn Wahb sent someone to Abân Ibn `Uthmân to ask him (what to do). He sent him (the message) to apply aloes to them, for `Uthmân Ibn `Affân, may Allah be pleased with him, had said that the Messenger of Allah (PBUH) applied aloes to the person whose eyes were sore and he was in the state of *ihrâm*.

Accordingly, it is permissible for a *muhrim* to receive medical treatment with things that do not contain perfume, and to undergo medical surgeries, because *shar`î* excuses permit him to do what is necessary for him during his *ihrâm*.

Talbiyah[1]

Talbiyah is the aphorism and symbol of *Hajj* as well as its sign of glory, just as *takbîir* in the Islamic feasts is an indicative characteristic of such celebrations. It is a divine call and a religious anthem with which *Hajj*, and *Hajj* alone, is distinguished amongst the other acts of worship in Islam. This is because it symbolizes the quick response of Allah's servants to His call on the tongue of His Prophet Ibrâhîm (Abraham):

﴿وَأَذِّن فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالاً وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ﴾

﴿*And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj).*﴾

(Qur'ân: 22: 27)

It has been narrated that when Ibrâhim, peace be upon him, finished constructing the House (the Ka`bah) his Lord commanded him to proclaim to mankind that they should make pilgrimage to it. Ibrâhîm said, "O my Lord! How long would my voice reach?" Allah said, "*O Ibrâhîm! (Just) proclaim (to them) I will let it reach them*?" Therefore, Ibrâhîm climbed the mountain of Abû Qubays and said, "O mankind! Your Lord has constructed a House, so

[1] In brief, *talbiyah* is a formula that starts with the Arabic word "*Labbayka*" meaning "Here I am at Your service".

make pilgrimage to it!" Allah made that call reach (even) those who were (still) in the loins of men and wombs of women from among those who – according to Allah's knowledge – were predestined to make pilgrimage, so they responded to Him saying, "Here we are at Your service, O Allah! Here we are at Your service!"[1]

These blessed words represent or express the servant's quick response to His Lord's call, and when he says *talbiyah* at any time during *Hajj*, it seems as if he has heard Allah's call to him on the tongue of His Prophet Ibrâhîm and so he is expressing his compliance with and response to the divine call, saying, "*Labayk allâhumma labbayk* (Here I am at Your Service, O Allah! Here I am at Your service!)," meaning: Here I am responding to Your call, one time after another, and hastening to show obedience to You with my body, soul, and heart, without delay or lateness.

That is why *talbiyah* is the aphorism of *Hajj* and with it the pilgrim starts fulfilling the prescribed duties of *Hajj*. This is because *talbiyah* is coupled with intention and so the pilgrim determines and expresses his intention along with recitation of *talbiyah*. It is also why the Prophet (PBUH) made raising the voice with *talbiyah* one of the best means through which a pilgrim draws near to Allah; he made it as such along with slaughtering the *hady* when he answered a question concerning the best of *Hajj*, saying,

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[1] See Ibnul-Jawzî, *Zâdul-Masîr*, 5/423.

> *"The best (actions of) Hajj are: raising the voice with talbiyah and slaughtering the hady."*[1]

Thus, it is an act of the *Sunnah* that the pilgrim raises his voice with *talbiyah*, especially that the Prophet (PBUH) said,

> *"Jibrîl (Gabriel) came to me and told me to order my Companions to raise their voices with talbiyah, for it is one of the rituals of Hajj."*[2]

Interestingly enough, it is not the pilgrim alone who recites *talbiyah*, as the Prophet (PBUH) said,

> *"Whenever a Muslim recites talbiyah, whatever rock, tree, or stone that may be on his right side or on his left side recites talbiyah (along with him) until this covers (whatever of such things on) the earth from that side and that side (i.e., on the right side and the left side)."*[3]

Where and when *talbiyah* is desirable

There are many places, positions, and times in which it is desirable for a pilgrim to recite *talbiyah*: on riding any means of transportation, on getting down or out of it, on climbing a mountain, on going down a valley, on meeting a caravan, in the last hours of the night, and after finishing each prayer.

It has been narrated on the authority of Ibn `Abbâs, may Allah be pleased with him, that the

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[1] Narrated by Ibn Mâjah and At-Tirmidhî.
[2] Narrated by Ibn Mâjah and At-Tirmidhî.
[3] Narrated by At-Tirmidhî and Ibn Mâjah.

Prophet (PBUH) assumed *ihrâm* (and this included *talbiyah*) at the end of (i.e., after finishing) prayer.[1] It has also been narrated that Anas Ibn Mâlik, may Allah be pleased with him, said,

> "The Messenger of Allah (PBUH) performed the *Zuhr* Prayer then mounted his she-camel, and when he climbed the mountain of the desert, he assumed *ihrâm*,"[2]

i.e., he recited *talbiyah* declaring that he had assumed *ihrâm*.

The time of *talbiyah*

The pilgrim starts reciting *talbiyah* at the time when he assumes *ihrâm* and continues reciting it (on the occasions on which it is recited) until the time of the throwing of pebbles at Al-`Aqabah on the Day of Sacrifice and he should stop reciting it after throwing the first pebble. It has been authentically narrated that the Prophet (PBUH) mounted Al-Fadl behind him from Muzdalifah to Minâ, and he (PBUH) continued reciting *talbiyah* until the throwing of pebbles at Al-`Aqabah. This is as far as *Hajj* is concerned.

As for *`Umrah*, the Muslim is to recite *talbiyah* until he touches the Black Stone, because it has been narrated that Ibn `Abbâs, may Allah be pleased with him, said that the Messenger of Allah (PBUH) said,

> *"A person who performs `Umrah is to recite talbiyah until he touches the (Black) Stone."*[3]

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[1] Narrated by An-Nasâ'î and At-Tirmidhî.
[2] Narrated by An-Nasâ'î and Abû Dâwûd.
[3] Narrated by Abû Dâwûd and Ahamd.

Still, it is detestable that the Muslim raises his voice with *talbiyah* when circumambulating the Ka`bah because he may distract those who are circumambulating the House with him from their invocations and the items of *dhikr* they may be busy saying. It is also important to know that once the *talbiyah* is recited, the Muslim is recommended to invoke blessings upon the Prophet (PBUH) and ask Allah for whatever he likes from the good things of worldly life and those of the Hereafter. This is because it has been narrated that whenever the Prophet (PBUH) finished reciting *talbiyah* he would ask Allah for His forgiveness and satisfaction and seek refuge with His mercy from Hellfire.[1]

What the *Sunnah* ordains concerning the wording of *talbiyah*

It is an act of the *Sunnah* that the Muslim recites *talbiyah* according to what has been authentically attributed to the Prophet (PBUH) in this regard. He (PBUH) used to say in his *talbiyah*,

> *"Labayk allâhumma labbayk. Labbayka lâ sharîka laka labbayk. Inna-l-hamda wan-ni'mata laka wal-mulk. Lâ sharîka lak. (Here I am at Your service, O Allah! Here I am at Your service! Here I am at Your service, You have no partner, Here I am at Your service! Verily, praise is due to You and blessings and sovereignty belong to You, (and) You have no partner!)"*

[1] Narrated by Ad-Dâruqutnî.

Ash-Shâfi`î has maintained that though it is better that the pilgrim says only what the Prophet (PBUH) used to say in his *talbiyah*, there may be no harm if he adds to the traditional wording of *talbiyah* any thing that reflects his glorifying and exalting Allah. This is because it has been narrated that Ibn `Umar added certain words to *talbiyah*[1] aiming to glorify Allah therewith. There may be no harm in doing so especially with the fact that the polytheists in Mecca used to say certain words that included polytheism while circumambulating the Ka`bah. It has been narrated that a polytheist would say while circumambulating the House, "Here I am at Your service. You have no partner except one partner whom You possess while he possesses nothing,"[2] thus associating idols with Allah in worship. On hearing that the Prophet (PBUH) would say, "*Stop it! Stop it* !" because the words "You have no partner" reflect monotheism while the words "except one partner" reflect polytheism, and thus they would be mixing monotheism with polytheism!

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[1] Narrated by Muslim and At-Tirmidhî.

[2] Narrated by Muslim.

Staying at `Arafah

Staying at the mountain of `Arafah in Mecca is one of the pillars of *Hajj* and without it *Hajj* is not complete, because the Prophet (PBUH) said,

"*Hajj is `Arafah.*" [1]

The majority of scholars including Abû Hanîfah, Mâlik, and Ash-Shâfi`î, maintain that the time of staying at `Arafah starts from the time after the noon of the ninth day in Dhul-Hijjah until the rise of the dawn of the tenth day in the same month, that is, the Day of Sacrifice. And in general, whoever stays at this place for any part of the pinpointed time whether it is during the night or during daytime, his staying at `Arafah will be valid. Still, whoever misses the staying at `Arafah will have missed *Hajj* itself.

An-Nawawî says that it is better for a pilgrim to start the stay at `Arafah after finishing the *Zuhr* and the *`Asr* prayers, which are to be combined on the day of `Arafah, until the sun sets and after that he can descend to Muzdalifah. Yet, if he stays after the noon time and descends before sunset, his *Hajj* will be valid and there is no difference among scholars concerning this point. Also, if he returns to `Arafah and stays there until the sun has set, no slaughtering will be required on his part.

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[1] Narrated by Ahmad and others.

Also, whoever does not attend the stay at `Arafah except the night of the Day of Sacrifice, his stay will be valid and no slaughtering will be required.

The Boundaries of `Arafah

Ash-Shâfi`î has stated that the boundaries of `Arafah are the part that outstrips the valley of `Uranah to the opposite mountains next to the gardens of Ibn `Âmir.

The Conditions of Staying at `Arafah

There are two conditions that must be met for the duty of staying at `Arafah to be valid and properly performed:

1. That the staying be at the land representing `Arafah during the time specified for that as maintained by the majority of scholars, i.e., from the time after the noon of the ninth day in Dhul-Hijjah until the rise of the dawn of the tenth day in the same month.

2. That the person who stays at `Arafah be legally qualified for worship.

The Proprieties of Staying at `Arafah

1. To take a bath at Namirah with the intention of taking that bath for the sake of staying at `Arafah. If a pilgrim cannot take a bath, he can perform *tayammum* instead.

2. Not to enter the land of `Arafah except after combining the *Zuhr* and the *`Asr* prayers.

3. To attend the two sermons delivered on this occasion and combine the *Zuhr* and the *`Asr* prayers.

4. To hasten to stay at `Arafah immediately after performing the two prayers.

5. Not to observe fasting on this day of staying because this is better for the pilgrim as it helps him to invoke Allah eagerly. It has been authentically narrated that the Prophet (PBUH) stayed at `Arafah when he was not observing fast.

6. To be in a state of *tahârah* or purification, but if a person does the staying while being in a state of *hadath* or if a woman is in a state of menstruation or postnatal bleeding, their staying will be valid, because the Prophet (PBUH) said to `Â'ishah when she had got her period,

> *"Do whatever the pilgrim does except that you should not circumambulate the House (i.e., the Ka`bah) until you have washed yourself (i.e., performed ghusl at the end of the menstruation)."*[1]

This is further because purification is required in *Hajj* and *`Umrah* only for *tawâf* and the two *rak`ahs* related to it.

7. To stay at `Arafah while facing the direction of the *qiblah*.

8. To stay at it with a heart void of any worldly affair that may distract the pilgrim from invocation.

9. To be keen on staying at the spot where the Prophet (PBUH) stayed, that is, at the rocks located

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[1] Narrated by Muslim.

at the lower part of the mount of Ar-Rahmah. But the pilgrim must not harm anyone while trying to stay at this spot.

10. To be keen on invoking Allah, showing submission to Him, and asking Him for forgiveness throughout the stay at `Arafah, and to recite *talbiyah* and verses from the Qur'ân, because this is all what is to be done mainly on this day. Important still, it is desirable that the pilgrim drops his voice when invoking Allah, and thus it is detestable to raise the voice improperly because it has been narrated that Abû Mûsâ Al-Ash`arî, may Allah be pleased with him, said,

> "We were in the company of the Messenger of Allah (during *Hajj*), and whenever we went up a high place we would say, 'There is no god but Allah, and Allah is the Greatest,' and our voices would be loud. So, the Prophet (PBUH) said, *'O people! Be merciful to yourselves (i.e. do not raise your voices), for you are not calling a deaf or an absent one, but One Who is with you. No doubt He is All-Hearer, ever Near (to all things).'*"[1]

Therefore, what is required here is that the Muslim invokes Allah with a submissive heart and compliant organs and not with a clamorous voice and heart void of submission and apprehension!

The Prophet (PBUH) said concerning supplication on the day of `Arafah,

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[1] Narrated by Al-Bukhârî.

"The best of invocation is (that is said on) the day of `Arafah, and the best of what I and the Prophets before me said is, "There is no god but Allah, alone. He has no partner. Sovereignty and praise are due to Him and He is on all things Omnipotent! ""[1]

Moreover, the following are from among the invocations recommended for this day:

"Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire! "

"O Allah! Grant me guidance, piety, modesty, and independence."

Equally important, the Muslim should not ask any one but Allah for anything on this day, for it has been narrated that Sâlim Ibn `Abdullâh Ibn `Umar saw a man asking (i.e., begging) the people on the day of `Arafah so he said to him, "O you who are incapable! Is it on this day that someone other than Allah is asked?" meaning to blame him for what he was doing.

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[1] Narrated by At-Tirmidhî.

Tawâf (Circumambulation)

Tawâf is one of the pillars of *Hajj*. It literally means "going around" and what is meant by it in this section is circumambulating the Ka`bah as enjoined in the Qur'ânic words

﴿وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾

﴿*... and circumambulate the Ancient House.*﴾
(Qur'ân: 22: 29)

There are four types or forms of *tawâf*:

1. *Tawâful-Qudûm* (arrival circumambulation)
2. *Tawâful-Ifâdah* (leaving circumambulation)
3. *Tawâful-Wadâ`* (farewell circumambulation)
4. *Tawâfut-Tatawwu* (voluntary circumambulation)

Tawâful-Qudûm (Arrival Circumambulation)

The first thing that a pilgrim does when he enters the Sacred Mosque is to circumambulate the Ka`bah. This circumambulation is called *tawâful-qudûm* or arrival circumambulation, because it is the first thing that a pilgrim performs from among the *manâsik* or the prescribed duties of *Hajj*.

In this connection, it is desirable for whoever enters the Sacred Mosque to start with circumambulating the House, for *tawâf* is the salutation of the mosque, as a way of following the example of the Prophet

(PBUH). It has been narrated on the authority of `Â'ishah, may Allah be pleased with her, that when the Prophet (PBUH) came to Mecca he performed ablution then circumambulated the House. `Â'ishah said,

> "After that I performed *Hajj* with Abuz-Zubayr and the first thing that he did when he reached Mecca) was *tawâf*, then I used to see the Muhâjirûn (Emigrants) and the Ansâr (Supporters of Medina) doing that..."[1]

It is also desirable for whoever performs *tawâful-qudûm* to move fast in the first three circuits or rounds of circumambulation – and this is like jogging – and to walk at a normal pace in the remaining four circuits. This is because that is how the Prophet (PBUH) used to perform this form of *tawâf*. It has been narrated by Muslim on the authority of Jâbir Ibn `Abdullâh, may Allah be pleased with him, that that when the Messenger of Allah (PBUH) proceeded to Mecca, he came to it (the Black Stone) and kissed it then moved to his right. Then he moved quickly in three circuits (of *tawâf*), and walked in four circuits.

The wisdom behind this quick moving, or what is known as *ramal* in Arabic, can be indicated through the following narration of Al-Bukhârî and Muslim on the authority of Ibn `Abbâs, who said,

> "When the Messenger of Allah (PBUH) and his Companions came to Mecca, the pagans circulated the news that a group of people (Muslims) were coming to them and they had been weakened by the fever of Yathrib

[1] Narrated by Al-Bukhârî.

> (Medina). So, the Prophet (PBUH) ordered his Companions to do *ramal* in the first three rounds of *tawâf* and to walk between the two corners (the Black Stone and Yemenite Corner). The Prophet (PBUH) did not order them to do *ramal* in all the rounds of *tawâf* out of pity for them."

It is clear that the Prophet (PBUH) ordered his Companions, may Allah be pleased with them, to do *ramal* – and not perform the *tawâf* with a normal pace of walking – to show that they were strong and not weakened by that fever as the pagans had thought. However, out of pity for them, the Prophet (PBUH) did not make them complete the seven rounds of *tawâf* with *ramal* which is similar to jogging.

Tawâful-Ifâdah **(Leaving Circumambulation)**

Tawâful-Ifâdah or leaving circumambulation is one of the pillars of *Hajj* and without it the latter is not valid. It is to be performed during the time starting from the midnight of the eve of the Sacrifice Day after "leaving" `Arafah and staying at Muzdalifah. Almighty Allah says,

﴿فَإِذَا أَفَضْتُم مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ﴾

> ﴾*... Then when you leave `Arafât, remember Allah (by glorifying His Praises, i.e. prayers and invocations, etc.) at the Mash`ar-il-Harâm...*﴿

(Qur'ân: 2: 198)

Al-Mash`ar Al-Harâm is Muzdalifah. Thus, this *tawâf* is called *tawâful-ifâdah* or leaving circumambulation

because it is performed after "leaving" `Arafah. It is also called the visiting circumambulation because the pilgrim comes from Minâ and visits the House.

Among the texts proving the obligation of this *tawâf* is the Qur'ânic verse that reads,

﴿ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾

﴿*Then let them complete the prescribed duties (Manâsik of Hajj) for them, and perform their vows, and circumambulate the Ancient House (the Ka`bah).*﴾

(Qur'ân: 22: 29)

As, in this verse Almighty Allah commands that after performing the prescribed duties, including shaving or shortening their hair and trimming their nails, and after performing their vows, the pilgrims are to circumambulate the House, and this is *tawâful-ifâdah*.

The time of this *tawâf* ends with the third day of the days of Sacrifice Feast (`*Îdul-Adhâ*) according to Abû Hanîfah, and thus if it is delayed a penalty slaughtering is required because the duties of *Hajj* end with the third day of the days of Sacrifice Feast.

According to Mâlik, the time of *tawâful-ifâdah* ends with the end of the month of Dhul-Hijjah, because Allah says,

﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ﴾

﴿*The Hajj (pilgrimage) is (in) the well-known (lunar year) months...*﴾

(Qur'ân: 2 : 197)

Mâlik says that as the minimum of plural (in Arabic) is three – referring to the plural "months" in the verse – then this *tawâf* ends with the end of the third month of *Hajj*, namely Dhul-Hijjah, so if a pilgrim delays this *tawâf* until Dhul-Hijjah has ended a penalty slaughtering is required.

Ahmad, however, maintains that the time of this *tawâf* is limitless, so it will be valid if a pilgrim performs it at any time until the end of the year.

Tawâful-Wadâ` (Farewell Circumambulation)

Tawâful-Wadâ` or farewell circumambulation is performed before leaving Mecca and it is obligatory according to the majority of *faqîhs*, and thus a penalty slaughtering is required if it is neglected. This is because the Prophet (PBUH) enjoined it both through words and through personal application. He said,

> "*Whoever makes pilgrimage to this House or performs `Umrah, let his last action be with the House,*"[1]

meaning: let his last action be the circumambulation round the House. It has also been narrated on the authority of Ibn `Abbâs who said,

> "The people were dispersing in every direction so the Prophet (PBUH) said, '*No one should leave (Mecca) until his last action be with the House,*'"[2]

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[1] Narrated by At-Tirmidhî and Abû Dâwûd.
[2] Narrated by Muslim.

meaning the same as in the previous *hadîth*. And still, according to a narration of Mâlik in his *Muwatta'* the Prophet (PBUH) said that "the last duty is to circumambulate the House".

It is worth mentioning here that a menstruating woman is exempt from this farewell circumambulation, because it has been narrated by Al-Bukhârî and Muslim that `Abdullâh Ibn `Abbâs, may Allah be pleased with him, said,

> "Woman was permitted to leave (Mecca) if her menstruation began. At the beginning Ibn `Umar used to say that she was not allowed to leave then I heard him saying, 'She can leave. Verily, the Messenger of Allah (PBUH) permitted them, (i.e., menstruating women, to do so).'"

Still, *tawâful-ifâdah* or leaving circumambulation is not to be neglected for any reason because it is a pillar of *Hajj* as outlined before yet it is not permissible for a menstruating woman to circumambulate the Ka`bah except in a state of purification. Therefore, she must delay her travel until her menstruation comes to an end then she can perform the *tawâf* required. It has been narrated that `Â'ishah, may Allah be pleased with her, said that she came to Mecca and her period began. She added,

> "The Messenger of Allah came to me and I was weeping, whereupon he said, '*Are you menstruating* ?' I replied in the affirmative, whereupon he said, '*This is what Allah has ordained for all the daughters of Adam. Do*

whatever the pilgrim does except that you should not circumambulate the House (i.e., the Ka`bah) until you have washed yourself (i.e., performed ghusl at the end of the menstruation).'"[1]

The Conditions of *Tawâf*

For the validity of *tawâf* certain conditions must be met, as follows.

1. A person who is to perform *tawâf* must be in a state of purification from both the minor *hadath*, such as urination, and the major *hadath* as being in a state of *janâbah*. This is because the Prophet (PBUH) said,

> *"The circumambulation round the House is like prayer, except that you can speak while performing it. So, whoever speaks while performing it should not say except what is good."*[2]

It has also been narrated, as mentioned earlier, that when `Â'ishah, may Allah be pleased with her, told the Prophet (PBUH) that she had got her period he (PBUH) said to her,

> *"This is what Allah has ordained for all the daughters of Adam. Do whatever the pilgrim does except that you should not circumambulate the House (i.e., the Ka`bah) until you have*

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[1] Narrated by Muslim.
[2] Narrated by At-Tirmidhî and An-Nasâ'î.

washed yourself (i.e., performed ghusl at the end of the menstruation)."[1]

2. He must cover his `*awrah* (private parts), because it has been narrated by Al-Bukhârî and Muslim that Abû Hurayrah, may Allah be pleased with him, said,

> "Abû Bakr, may Allah be pleased with him, sent me – during the *Hajj* for which the Messenger of Allah (PBUH) had appointed him (Abû Bakr) as commander before the Farewell Pilgrimage – among a group of people to call out to the people on the Day of Sacrifice: that no polytheist would (be allowed to) make pilgrimage after that year nor would a naked person (be allowed to) circumambulate the House."

The people, during the pre-Islamic period of ignorance, used to take off all their clothes and circumambulate the Ka`bah, men during the day and women during the night. They would say: we do not circumambulate in clothes in which we disobeyed Allah. Therefore, Allah replied to this foolishness and ignorance and called this act a "*fâhishah*," saying,

﴿وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

﴿*And when they commit a Fâhishah (evil deed, going round the Ka`bah in naked state,*

[1] Narrated by Muslim.

every kind of unlawful sexual intercourse, etc.), they say: 'We found our fathers doing it, and Allah has commanded us of it.' Say: 'Nay, Allah never commands of Fâhishah. Do you say of Allah what you know not?'﴾

(Qur'ân: 7: 28)

An-Nawawî comments on this abominable act saying that when Islam came it ordained that private parts must be covered and Almighty Allah revealed Allah,

﴿يَا بَنِي ءَادَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ﴾

﴿*O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawâf of) the Ka`bah...*﴾

(Qur'ân: 7: 31)

Besides, the Prophet (PBUH) proclaimed,

"*No naked person is to circumambulate the House*!"[1]

3. *Tawâf* must be performed in seven complete rounds, for this is what the Prophet (PBUH) did as explicitly narrated by Jâbir, may Allah be pleased with him, concerning the Farewell Pilgrimage. He said,

"The Messenger of Allah (PBUH) circumambulated the House in seven rounds, in three of which he moved quickly and he walked (at a normal pace) in the (remaining) four rounds..."[2]

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[1] See An-Nawawî's commentaries on *Sahîh Muslim* 18/162.
[2] Narrated by Muslim.

Accordingly and as the majority of scholars view, if a person neglects even a single round of the required seven rounds, his *tawâf* will be invalid, because the Prophet (PBUH) used to perform *tawâf* as seven rounds regularly.

4. He must commence the *tawâf* from position of the Black Stone and end it also at its location, because it has been narrated by Jâbir, may Allah be pleased with him, that "when the Messenger of Allah (PBUH) proceeded to Mecca, he came to it (the Black Stone) and kissed it then moved to his right. Then he moved quickly in three circuits (of *tawâf*), and walked in four circuits."[1]

5. The Ka`bah must be on the left side of the person who performs *tawâf*. If it is on the other side, the *tawâf* will not be valid, because Jâbir, may Allah be pleased with him, said, as in the narration mentioned above, "then he (PBUH) moved to his right," meaning that the Prophet (PBUH) moved to the right side thus making the Ka`bah on his left side. This is what the Prophet (PBUH) "did" and it is well known that he Prophet (PBUH) said,

> *"Take (i.e.,) learn your manâsik (the prescribed duties of Hajj and `Umrah) from me."*[2]

This further means that the religious duties and acts are to be learned and applied by means of "following" what is ordained in the Qur'ân and the *Sunnah* and not according to innovations in the religion.

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[1] Narrated by Muslim.
[2] Narrated by Muslim.

**6. *Tawâf* is to be performed outside the Ka`bah.** When Almighty Allah ordered, ﴾... *and circumambulate the Ancient House.*﴿ (Qur'ân: 22: 29) He meant that this is to be done "around" the House and not inside it. Accordingly, if a person circumambulated in the Hijr[1] of Ismâ`îl (Ishmael), his *tawâf* will be invalid because the Hijr belongs to the inside of the Ka`bah. So, whoever circumambulates in the Hijr will be circumambulating inside the Ka`bah and not around it, and this is not permissible. Ibn `Abbâs is reported to have said, "O people! Listen to what I am telling you: Let him whoever circumambulates the House do this from behind the Hijr..."[2]

It should be known that the Hijr belongs to the inside of the Ka`bah as stated by the Prophet (PBUH) when he said to `Â'ishah, may Allah be pleased with her,

> *"O `Â'ishah! If your people had not been recently polytheists, I would have demolished the Ka`bah, and would have brought it to the level of the ground, and would have constructed two doors, one facing the east and the other one to the west, and would have added to it six cubits of space from the Hijr, for the Quraysh reduced it when they rebuilt it."*[3]

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[1] The Hijr is the unroofed portion of the Ka`bah which is at present in the form of a compound toward the northwest of the Ka`bah.

[2] Narrated by Al-Bukhârî.

[3] Narrated by Muslim.

7. He should do the seven rounds of *tawâf* consecutively. This seventh condition must be met for *tawâf* to be valid according to Mâlik and Ahmad yet there is no legal liability if the rounds are not done exactly consecutively – i.e., if they are separated by waiting for a short time – due to tiredness or some other excuse such as illness.

The Hanafis and the Shâfi`îs however say that performing the seven rounds consecutively is an act of the *Sunnah*. Thus, if a person separates the seven circuits of *tawâf*, his *tawâf* will not be invalidated because of that. He can count the seven required rounds by adding what remains thereof to what he has already performed every time he separates the rounds, and he does not have to repeat the rounds from the beginning. The proponent of this opinion prove it with the narration of Humayd Ibn Zayd who said,

> "I saw `Abdullâh Ibn `Umar circumambulating the House three rounds or four then he sat (awhile) to rest while a boy of his was fanning him. After that he stood up (and completed the *tawâf*) counting (its rounds by adding the remaining rounds) to the rounds he had performed."

The Acts of the *Sunnah* Related to *Tawâf*

There are certain acts of the *Sunnah* pertaining to *tawâf*. They may be outlined as follows.

1. Kissing the Black Stone

It has been narrated by Al-Bukhârî that Az-Zubayr Ibn `Arabî said,

> "A man asked Ibn `Umar about the touching of the Black Stone. Ibn `Umar said, 'I saw the Messenger of Allah (PBUH) touching and kissing it.' The questioner said, 'But what if there is a crowd (i.e., a lot of rush) round the Ka`bah and the people overpower me?' He replied angrily, 'Stay in Yemen!—that man was from Yemen—I saw the Messenger of Allah (PBUH) touching and kissing it.'"

Moreover, it has been narrated by At-Tirmidhî that `Âbis Ibn Rabî`ah said,

> "I saw `Umar Ibnul-Khattâb kissing the (Black) Stone as he was saying, 'I am kissing you and I know that you are a stone and that you neither harm nor avail; and had it not been that I saw the Messenger of Allah (PBUH) kissing you, I would not have kissed you.'"

**2. *Idtibâ`* or uncovering the right hand** is an act of the *Sunnah*, and the pilgrim is to do that while performing the *tawâf* related to *`Umrah* and every *tawâf* after which there is *sa`y* or going between As-Safâ and Al-Marwah) in *Hajj*. It has been narrated on the authority of Ibn `Abbâs, may Allah be pleased with him, that

> "the Prophet (PBUH) and His Companions started *`Umrah* from Al-Ji`rânah. They moved quickly round the House (i.e., performed *tawâf*) (and at the same time) taking their garments under their armpits

(in such a way with which) they threw (parts of) them on their left shoulders (thus leaving their right hands uncovered)."[1]

This uncovering of the right hand is not obligatory in *ṯawâf*, yet it is one of the acts of the *Sunnah* which, if done, secures a better and perfect performance of the *Ḫajj* or the *`Umrah* in question. On the other hand, if this act is neglected, the pilgrim may lose part of the reward. It should also be known that uncovering the right hand is to be done during the time of circumambulation only, as it is an act of the *Sunnah* that the Muslim covers his shoulders while performing prayer as well as in all times in general.

3. *Ramal* or moving quickly in the first three rounds of *ṯawâf* is another act of the *Sunnah* pertaining to *ṯawâf*. Thus, the person who circumambulates moves quickly during the first three rounds and walks at a normal pace during the remaining four rounds. It has been authentically narrated by Al-Bukhârî and Muslim that the Prophet (PBUH) did that, and we have already mentioned the wisdom behind that when speaking about *ṯawâful-qudûm* or arrival circumambulation.

4. Touching the Yemenite Corner while saying *takbîr* is another act of the *Sunnah* related to *ṯawâf*, because the Prophet (PBUH) did that. To follow the *Sunnah* exactly in this regard, the Muslim should touch it while saying *takbîr* yet without kissing it; he can say, "*Bismillâh. Allâhu akbar*. (In the Name of Allah. Allah is the Greatest.)" It has been narrated that Ibn `Umar, may Allah be pleased with him, said,

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[1] Narrated by Abû Dâwûd.

> "I have never neglected touching these corners whether in adversity or in prosperity since I saw the Prophet (PBUH) touching them,"[1]

meaning "the Yemenite Corner and the Black Stone" by the two corners.

5. It is an act of the *Sunnah* to invoke Allah beside the two corners – the Yemenite Corner and the Black Stone – with what has been attributed to the Prophet (PBUH) in this connection. It has been narrated by Ibn Mâjah on the authority of Abû Hurayrah, may Allah be pleased with him, that the Prophet (PBUH) said,

> *"Seventy angels have been charged with it (the Yemenite Corner). So, whoever says, 'O Allah! I ask You for forgiveness and wellbeing in worldly life and the Hereafter. Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!' the angels say, 'Âmîn (Amen!)'"*

**6. Concerning the two *rak`ahs* related to *ṯawâf*,** it is an act of the *Sunnah* that the Muslim recites the chapter of Al-Kâfirûn in the first *rak`ah* and the chapter of Al-Ikhlâs̱ in the second *rak`ah*. This is because the Messenger of Allah (PBUH) did that as narrated by Muslim on the authority of Jâbir, may Allah be pleased with him.

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[1] Narrated by Al-Bukhârî.

Sa`y (Going between As-Safâ and Al-Marwah)

Sa`y or going between As-Safâ[1] and Al-Marwah[2] represents one of the pillars of *Hajj* as maintained by most scholars. This "going" is to be done in a certain way and for a specific number of times, as part of the prescribed duties of *Hajj*.

Almighty Allah says,

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾

﴿*Verily! As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who performs Hajj or `Umrah (pilgrimage) of the House (the Ka`bah at Makkah) to perform the going (Tawâf) between them (As-Safâ and Al-Marwah)...*﴾

(Qur'ân: 2: 158)

And, the Prophet (PBUH) said,

"O people! Perform sa`y (between As-Safâ and Al-Marwah), for sa`y has be prescribed for you."[3]

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[1] As-Safâ is located at the border of the mountain of Abû Qubays.
[2] Al-Marwah is located at the border of the mountain of Qu`ayqi`ân.
[3] Narrated by Ad-Dâruqutnî and others.

The Conditions of *Sa`y*

There are certain conditions that must be met for the *sa`y* between As-Safâ and Al-Marwah to be valid, as follows.

1. To walk between As-Safâ and Al-Marwah in seven phases which are counted as follows: the going from As-Safâ to Al-Marwah is to be counted as one phase and the return from Al-Marwah to As-Safâ is to be counted as another, and so on until the seven phases are done.

2. To start with As-Safâ and end with Al-Marwah in the first, third, fifth, and seventh phases and to start with Al-Marwah and end with As-Safâ in the second, fourth, and sixth phases. Therefore, if this order is reversed, the first phase will not be counted as from the seven required phases of *sa`y*, because the Messenger of Allah (PBUH) started with As-Safâ and said,

"I start with that with which Allah has started."[1]

3. The *sa`y* is to be performed after *tawâf* which is performed as a pillar of *Hajj* or after *tawâful-qudûm* (arrival circumambulation), because this is what has been authentically narrated as done by the Prophet (PBUH).

4. The *sa`y* is to be performed in the *mas`â* or the place of *sa`y*, that is, between the mountain of As-Safâ and the mountain of Al-Marwah, whether in the ground floor or the upper floor, as this is all

[1] Narrated by Muslim and An-Nasâ'î.

permissible for in either way the required *sa`y* or going is achieved. Interestingly enough, the *mas`â* is a street between As-Safâ and Al-Marwah. The length of this street is four hundred meters and its width is twenty meters.

The Acts of the *Sunnah* Related to *Sa`y*

There are certain acts of the *Sunnah* pertaining to *sa`y* between As-Safâ and Al-Marwah. They can be summarized as follows.

1. That a man – and not a woman – mounts up As-Safâ and Al-Marwah as high as the stature of an erect man and sees the Ka`bah, because the Prophet (PBUH) towered up these two mountains until he saw the Ka`bah, as narrated by Muslim.

It is said that at present there is no place that can be towered except a part that is like a stone bench. Besides, buildings nowadays may hinder those who are performing *sa`y* from seeing the Ka`bah, yet it can be seen from above As-Safâ at the gate of As-Safâ.

2. The person who performs *sa`y* should be in a state of purification, as ordained by the *Sunnah*.

3. He should walk at a normal pace whether at the beginning or at the end of the *sa`y*, yet a man – and not a woman – can move quickly only between the two places known as the two green flags.

4. To invoke Allah with words with which the Prophet (PBUH) invoked Him while performing *sa`y*. It has been narrated by Muslim that in the Farewell Pilgrimage the Prophet (PBUH) towered up

As-Safâ until he saw the House, then he faced the *qiblah* and said,

> *"There is no god but Allah, alone. He has no partner. Sovereignty and praise are due to Him and He is on all things Omnipotent. There is no god but Allah, alone. He fulfilled His promise, granted His servant victory, and defeated the Confederates alone."*

It has also been narrated that the Prophet (PBUH) would say while performing *sa`y*,

> *"O my Lord! Forgive (us), have mercy (upon us), and overlook (whatever sin) You know. Verily, You are the Almighty, the Most Generous !"*

The Muslim can invoke Allah – along with this – with whatever words he wishes. It is also desirable that he recites verses from the Qur'ân while performing *sa`y* for this is one of the best and greatest forms of remembering Allah.

The Obligations of *Hajj*

The obligations or *wâjibât* of *Hajj* are the things that a pilgrim must do during his *ihrâm*. They must be done perfectly as ordained by Almighty Allah and His Messenger (PBUH), and if a pilgrim neglects any of these obligations he is to do the required slaughtering which is called "the penalty slaughtering," yet his performance of *Hajj* is not invalidated because of that, for these things are not pillars (*arkân*) of *Hajj* but obligations (*wâjibât*). Thus, if any of these obligations is not fulfilled, the deficiency caused by this is compensated by means of the penalty slaughtering, which serves as "expiation" for the negligence in question.

In the main, the obligations of *Hajj* are: assuming *ihrâm* from the *miqât* (site), staying at `Arafah until the time after the sun sets, spending the night at Muzdalifah at the eve of the Sacrifice Day, spending the night at Minâ throughout the three nights of *tashrîq*, throwing the pebbles during the three Days of *Tashrîq*, shaving or shortening the hair of the head on ending the state of *ihrâm*, and finally performing the farewell circumambu-lation or *tawâful-wadâ`* on leaving Mecca.

Each obligation will be discussed on the following pages, as follows.

The first obligation: to assume *i<u>h</u>râm* from the specified *miqât*

The first obligation that a pilgrim must fulfill as far as *<u>H</u>ajj* is concerned is to assume *i<u>h</u>râm* from the *miqât* or site specified for him by the Prophet (PBUH). It is not lawful for a person who has intended to perform *<u>H</u>ajj* or *`Umrah* to enter Mecca except after assuming *i<u>h</u>râm* from the *miqât* defined by the *Sharî`ah*.

Al-Bukhârî has narrated that Ibn `Abbâs, may Allah be pleased with him, said,

> "The Prophet (PBUH) fixed Dhul-<u>H</u>ulayfah as the *miqât* for the people of Medina, Al-Ju<u>h</u>fah for the people of Ash-Shâm, Yalamlam for the people of Yemen, and Qarn for the people of Najd. And these *mawâqît* are (appointed) for those living at those very places, and – besides them – for those who come through those places with the intention of performing *<u>H</u>ajj* and *`Umrah*; and whoever is living inside these places assumes *i<u>h</u>râm* from his own dwelling place, and the people of Mecca assume *i<u>h</u>râm* from Mecca."

In addition to the four sites or *mawâqît* mentioned in this *<u>h</u>adîth*, there is a fifth *miqât*, that is of the people of Iraq, and it was pinpointed by `Umar, may Allah be pleased with him, because it is parallel to Qarnul-Manâzil, the *miqât* of the people of Najd. It has been narrated by Al-Bukhârî that Ibn `Umar, may Allah be pleased with him, said,

"When these two towns (Basra and Kufa) were captured, the people went to `Umar and said, 'O Commander of the Believers! The Prophet fixed Qarn as the *miqât* for the people of Najd. It is beyond our way and it is difficult for us to pass through it.' He said, 'Take as your *miqât* a place situated opposite to Qarn on your usual way.' So, he fixed Dhâtu `Irq (as their *miqât*)."

If a person surpasses these *mawâqît* without assuming *ihrâm* then assumes it later on, he is to do the required slaughtering, which is slaughtering a sheep and distributing it among the poor of the Haram (the Sacred Precincts), and it is not permissible for him to eat of its meat because this is "penalty" slaughtering and not slaughtering of gratitude. After doing this slaughtering, his *Hajj* will be valid and acceptable, Allah willing.

The second obligation: to stay at `Arafah until the nightfall

One of the obligations of *Hajj* is that the pilgrim stays at `Arafah until the nightfall or in other words until the time after the sun sets, thus adding a part of the night to his stay during daytime. Therefore, if he leaves `Arafah before sunset, he is to do a penalty slaughtering because of neglecting an obligation of *Hajj* and going against the Prophet's orders in this regard. This is because it has been authentically narrated that the Messenger of Allah (PBUH) stayed at `Arafah until sunset, as narrated by Muslim in the

story of the Farewell Pilgrimage. A part of the narration concerning this pilgrimage reads:

> "... The Messenger of Allah (PBUH) then mounted his she-camel and came to the place of stay, making his she-camel, Al-Qaswâ', turn toward the side where there were rocks, having the path taken by those who went on foot in front of him, and faced the *qiblah*. He kept standing there until the sun had set, the yellow light had somewhat gone, and the disc of the sun had disappeared..."

Faqîhs have derived from the personal application of the Prophet (PBUH) that a pilgrim who stays at `Arafah must catch even a part of the night otherwise he will have to do a penalty slaughtering. Still, whoever stays at `Arafah during the night will have caught what is required for *Hajj* in this very concern and no slaughtering will be obligatory upon him. This is because the Prophet (PBUH) said,

> "*Whoever catches (the stay at) `Arafah during the night will have caught (what is required in) Hajj, and whoever misses (the stay at) `Arafah during the night will have missed (what is required in) Hajj and so let him end his ihrâm (for Hajj) and make it for `Umrah (instead) and let him perform Hajj the next (year).*"[1]

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[1] Narrated by Ad-Dâruqutnî.

Imâm Mâlik has quoted this narration to prove that whoever does not stay at `Arafah during the night his *Hajj* is invalid.

Interestingly enough, the "night" mentioned here is that of the eve of the Sacrifice Day, that is, of *`Îdul-Adhâ*.

The third obligation: to spend the night at Muzdalifah

This is one of the obligations of *Hajj* and if a pilgrim neglects it he must do a penalty slaughtering, because Almighty Allah says,

﴿فَإِذَا أَفَضْتُم مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ﴾

﴿*... Then when you leave `Arafât, remember Allah (by glorifying His Praises, i.e. prayers and invocations, etc.) at the Mash`ar-il-Harâm...*﴾

(Qur'ân: 2: 198)

Al-Mash`ar Al-Harâm is Muzdalifah, as unanimously agreed upon by scholars. It is also because when the Prophet (PBUH) left `Arafah he descended to Muzdalifah and stayed there until the rise of dawn. It has been narrated by Al-Bukhârî and Muslim that Usâmah Ibn Zayd, may Allah be pleased with him, said,

> "The Prophet (PBUH) descended from `Arafah and when he reached the mountain pass (before Muzdalifah) he dismounted and urinated then performed a light ablution. I said, 'O Messenger of Allah! Prayer!' He

> said, *'Prayer is (to be performed) ahead of you.'* Then he mounted (his she-camel) and when he reached Muzdalifah *iqâmah* was pronounced and he (PBUH) performed the *Maghrib* Prayer (leading the people in it). Then *iqâmah* was pronounced (again) and he (PBUH) performed the *`Ishâ'* Prayer (leading the people in it as well) and did not perform any (voluntary) prayer between the two prayers..."[1]

to the end of the *hadîth*.

The fourth obligation: to spend the night at Minâ during the three nights of *tashrîq*

The three nights of *tashrîq* are the second, the third, and the fourth nights of the days of *`Îdul-Adhâ* or Sacrifice Feast. In other words, they are the eleventh, the twelfth, and the thirteenth nights from the month of Dhul-Hijjah. The Days of *Tashrîq* (*tashrîq* meaning "airing") are called as such because pilgrims used to slaughter camels and sheep on the first day of the Sacrifice Feast days then cut them and leave them to "dry" during the next three days. That is why the first day is called "the Day of Sacrifice" and the other three days are called "the Days of *Tashrîq*". Moreover, these Days of *Tashrîq* are the days referred to in the verse that reads,

﴿فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلاَ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلاَ إِثْمَ عَلَيْهِ﴾

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[1] Narrated by Al-Bukhârî and Muslim.

﴾... *But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him...*﴿

(Qur'ân: 2: 203)

This means: whoever hastens to leave Minâ on the second day – which is the third day of the *`Îdul-Adhâ* days – there is no sin on him, and whoever stays on until the third day – which is the fourth day of the *`Îdul-Adhâ* days – there is no sin on him, and this is better.

Spending the night until after midnight is obligatory according to Mâlik, Ash-Shâfi`î, and Ahmad and whoever neglects that is to do a penalty slaughtering. Besides, it is sufficient – according to their view – that the pilgrim stays there most of the night. It has been narrated that `Â'ishah, may Allah be pleased with her, said,

> "The Messenger of Allah (PBUH) left (`Arafah) in the last part of the day when he had performed the *Zuhr* Prayer then returned to Minâ where he stayed during the nights of *tashrîq*."[1]

Abû Hanîfah, however, asserts that spending the night at Minâ is an act of the *Sunnah* – and not an obligation – and thus neglecting that does not require any penalty slaughtering. He has proved that with the following statement of Ibn `Abbâs, may Allah be pleased with him,

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[1] Narrated by Abû Dâwûd.

> "When you throw the pebbles (of Jmratul-`Aqabah), there is no (legal) blame if you spend the night wherever you want."[1]

It is quite important to mention here what Ibn Qudâmah has recorded in his *Al-Mughnî* to the effect that according to Ahmad whoever neglects spending the night at Minâ has committed a sin but no (penalty slaughtering) is required on his part, yet he can offer something to the poor (because of that).[2]

As-Sâbûnî maintains that though the view that spending the night at Minâ is obligatory is preponderant yet the other view – that it is not obligatory – may solve, if applied, a complicated problem. This is because Minâ is a small place which is not wide enough for the huge number of pilgrims who may be two millions or more. The crowdedness caused by the existence of these numerous pilgrims causes suffocation, so if the other view is applied and at least the residents of Saudi Arabia – many of whom perform pilgrimage every year – spend the night in Mecca and give anything in charity – as suggested by *Imâm* Ahmad – that problem of crowdedness and suffocation will be solved. And, Allah knows best.

The fifth obligation: to throw pebbles

One of the obligations of *Hajj* is that the pilgrim throws pebbles in certain numbers and in a certain way on the Day of Sacrifice and the Days of *Tashrîq*.

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[1] Narrated by Ibn Abû Shaybah.
[2] See *Al-Mughnî*, 5/324-325.

The wisdom behind throwing pebbles

The wisdom behind throwing pebbles in *Hajj* is to follow in the footsteps of Prophet Ibrâhîm (Abraham), peace be upon him. This is because when he realized – through a vision – that he was commanded to slaughter his son Ismâ`îl (Ishmael), he hastened to fulfill Allah's order. Thus, he took his son Ismâ`îl outside Mecca, namely to Minâ, and when he became near to Jamratul-`Aqabah (the Big *Jamrah*)[1], Satan came to him in the image of a man and said to him, "Where are you going, O Ibrâhîm? Where are you taking your son?" Prophet Ibrâhîm answered, "My Lord has commanded me to do something and I want to fulfill it." Satan asked, "What is it?" Prophet Ibrâhîm replied, "He has commanded me to slaughter my son, so I am on my way to fulfill Allah's order." Satan said, "Do not do that! How dare you slaughter your son? That is only a dream, a false one, and I advise you not to do such a thing, for it is a heinous act to slaughter your son!" Through the light of his prophethood, Ibrâhîm realized that the man who was talking with him was Satan himself, so he threw seven pebbles at him until he sank in the ground.

Then Prophet Ibrâhîm, peace be upon him, went on and when he reached the place of the Medium *Jamrah* Satan appeared again yet in a different

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[1] There are three places where pebbles are thrown. Each of these places is called *jamrah* which is a small stone-built pillar in a walled place. *The* three *Jamrah*s are situated at Minâ, and they are known as Al-*Jamrah* Al-Kubrâ or the Big *Jamrah*, Al-*Jamrah* Al-Wustâ or the Medium *Jamrah*, and the Al-*Jamrah* As-Sughrâ or the Small *Jamrah*.

image of a man. He exchanged with Prophet Ibrâhîm words like those mentioned above and Satan advised him to ransom his son with some animals. Prophet Ibrâhîm realized that it was Satan again so he threw him with seven pebbles until he sank in the ground.

After that Prophet Ibrâhîm, peace be upon him, moved on until he reached the third *Jamrah* or the Small *Jamrah* where Satan appeared once more in the image of a different man. A similar dialogue took place between the two of them then Prophet Ibrâhîm realized that it was Satan again. Thereupon, he threw Satan with seven pebbles until he disappeared and never came back.[1]

It is for this memory that we, Muslims, have been commanded to throw pebbles when performing *Hajj*, so that we can recognize the way of Satan and his insinuations in order to be able to ward him off by obeying Almighty Allah. That is why pilgrims say *Allâhu akbar* on throwing pebbles, as this reflects their glorifying Allah and shows how low and depleted Satan is.

Throwing pebbles on the first day

The time of throwing pebbles on the first day – which is the Day of Sacrifice – starts with sunrise and extends to sunset, yet it is an act of the *Sunnah* that it is done at forenoon. It has been narrated that Jâbir, may Allah be pleased with him, said,

> "The Prophet (PBUH) would throw (pebbles) on the Day of Sacrifice at forenoon, yet after

[1] This has been a summary of a story mentioned by *Imâm* Ahmad. See Ibn Kathîr, *Tafsîr*, 4/17.

that (i.e., on the second and the third days of Sacrifice Feast), (he would do that) after the sun passed the meridian."[1]

Throwing pebbles on the second and the third days

On the second and the third days of *`Îdul-Adhâ* pebbles are to be thrown from the time after the sun passes the meridian – that is to say at noon – until sunset. And there is no harm if the throwing is delayed until the night because of crowdedness, because the latter is a legal excuse as Almighty Allah says,

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلاَ يُرِيدُ بِكُمُ الْعُسْرَ﴾

﴿*... Allah intends for you ease, and He does not want to make things difficult for you.*﴾

(Qur'ân: 2: 185)

Also, it has been narrated that a man told the Prophet (PBUH) on the occasion of the Farewell Pilgrimage that he threw the pebbles after he had entered into evening and the Prophet (PBUH) said to him, "*(There is) no blame (in this).*"[2]

This permissibility of delaying the throwing until the night solves the problem of crowdedness with which some pilgrims may be killed. This only needs that people be aware of the *shar`î* rulings related to *Hajj* and the different views of scholars so that they may save themselves and others from many difficulties which are caused by crowdedness.

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[1] Narrated by At-Tirmidhî.

[2] Narrated by Al-Bukhârî.

Even if a pilgrim does not do the required throwing of pebbles during all the three days, his *Hajj* will be valid yet he will have to pay a *fidyah* (ransom) which is to slaughter a sheep.

The pebbles which are to be thrown

*Faqîh*s have agreed to the effect that the required throwing is not permissible except with stones or anything related to the origin of earth. Therefore, it is not permissible to use for this ritual "throwing" iron, copper, lead, or slippers as some people do. It has been narrated on the authority of Sulaymân Ibnul-Ahwas that the Messenger of Allah (PBUH) said,

> *"O people! Do not kill one another! When you are to throw the jamrah, throw (it) with (pebbles) like the stones of khadhf* [1]."[2]

It has also been narrated that Jâbir, may Allah be pleased with him, said,

> "I saw the Messenger of Allah (PBUH) throwing the *jamrah* with (pebbles) like the stones of *khadhf*."[3]

The number of pebbles

The number of pebbles which are to be thrown on the Day of Sacrifice and the Days of *Tashrîq* amounts to **seventy** pebbles if the pilgrim does not hasten to leave in two days and wants to do what is better; and

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[1] Small stones which are like beans.
[2] Narrated by Abû Dâwûd.
[3] Narrated by Muslim and An-Nasâ'î.

the number is **forty-nine** if he hastens to leave in two days. Almighty Allah says,

﴿فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلاَ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلاَ إِثْمَ عَلَيْهِ﴾

﴾*... But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him...*﴿

(Qur'ân: 2: 203)

These pebbles are to be thrown as follows:

1. On the first day of the *`Îdul-Adhâ* days the pilgrim throws seven pebbles only after sunrise at Jamratul-`Aqabah (the Big *Jamrah*).

2. On the second day of the *`Îdul-Adhâ* days he throws twenty-one pebbles after the sun passes the meridian. He starts with the Small *Jamrah* and throws seven pebbles then throws other seven pebbles at the Medium *Jamrah* then throws seven pebbles as well after noon at Jamratul-`Aqabah.

3. On the third day the pilgrim throws twenty-one pebbles at the Small *Jamrah*, then the Medium *Jamrah*, then the Big *Jamrah*, each with seven pebbles. The time of this throwing starts after the sun passes the meridian, that is, at noon. With this third day the total number of the pebbles thrown is **forty-nine** (7 + 21 + 21 = 49).

If the pilgrim stays until the fourth day at Minâ, he is to throw twenty-one pebbles as well. With the pebbles thrown on the fourth day the number of the pebbles becomes **seventy** (7 + 21 + 21 + 21 = 70), and this is perfect and better for the pilgrim.

An important condition

For the throwing of pebbles to be valid the pebbles must fall into the place of throwing (*marmâ*) and it is not stipulated that the pebbles hit the *jamrah* itself. This requires that the pilgrim should be near enough to the place of throwing.

The sixth obligation: to shave or shorten the hair

One of the obligations of *Hajj* requires that after finishing the *manâsik* or prescribed duties of *Hajj* the pilgrim must have the hair of his head shaved or shortened. This shaving or shortening is a ritual or an act of worship that must be performed so that the pilgrim can put off his *ihrâm*, as he cannot put off *ihrâm* except after doing this shaving or shortening of the head hair just as he cannot get out of prayer except after *salâm* (final salutation in prayer). This is the view adopted by the majority of scholars.

Referring to this matter, Almighty Allah says in the Qur'ân,

﴿لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّءْيَا بِالْحَقِّ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِن شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ﴾

﴿*Indeed Allah shall fulfil the true vision which He showed to His Messenger*[1] *in very truth. Certainly, you shall enter Al-Masjid-al-Harâm; if Allah wills, secure, (some) having*

[1] The Prophet saw a dream that he had entered Mecca along with his Companions, having their head hair shaved and cut short.

your heads shaved, and (some) having your head hair cut short...﴿

(Qur'ân: 48: 27)

This verse indicates that the shaving or shortening in question is one of the requirements of *Hajj* and *`Umrah*.

Moreover, it has been authentically narrated that the Prophet (PBUH) had the hair of his head shaved and that he commanded his Companions to put off *ihrâm* by having their head hair shaved or shortened. This has been mentioned in some versions of Al-Bukhârî and Muslim on the authority of Anas, may Allah be pleased with him.

It is worth mentioning here that shaving is better than shortening because the Prophet (PBUH) had the hair of his hair shaved. Besides, he (PBUH) invoked Allah for those who have their hair shaved three times and invoked Him for those who have it cut short only once. It has been narrated by Al-Bukhârî and Muslim on the authority of Abû Hurayrah, may Allah be pleased with him, that the Messenger of Allah (PBUH) said, "*O Allah! Forgive those who have their head shaved* !" The people said, "And (invoke Allah for) those who get their hair cut short." The Prophet said, "*O Allah! Forgive those who have their head shaved* !" The people said, "And those who get their hair cut short." The Prophet said, "*O Allah! Forgive those who have their head shaved,*" thus saying it three times, then he added, "*and (forgive) those who get their (head) hair cut short* !"

Also as far as what is better here is concerned, it is desirable to start the shaving or the shortening with

the right side of the head then do it to the left one. It is also desirable to be facing the *qiblah* while having the hair shaved or shortened and to say *Allâhu akbar* while doing that as well.

The amount shaved or shortened

It is an act of the *Sunnah* that the pilgrim has the whole hair of his head shaved or shortened because this is what the Prophet (PBUH) did. However, it will be sufficient if he does this to "part" of the hair of his head. Still, scholars have differed concerning the amount of this "part": Ash-Shâfi`î says that the minimum of it is three hairs, whereas Abû Hanîfah asserts that the minimum part that is to be shaved or shortened is one fourth of the head. Mâlik, however, maintains that all the hair of the head is to be shaved or shortened, proving this with the Qur'ânic words,

﴿مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ﴾

﴿... *(some) having your heads shaved, and (some) having your head hair cut short...*﴾

(Qur'ân: 48: 27)

This is because, he says, the words ﴿*your heads*﴾ and ﴿*your head hair*﴾ require that all the hair is to be shaved or shortened.

The time of shaving or shortening

The pilgrim is to have the hair of his head shaved or cut short **after throwing the pebbles** at Jamratul-`Aqabah "**in *Hajj***" and **after finishing the *sa`y*** between As-Safâ and Al-Marwah "**in *`Umrah***". Moreover and important still, this must be done in

the Sacred Precincts (Haram) in Mecca or Minâ because it is a *nusuk* or a prescribed act that is to be performed inside the Haram.

The seventh obligation: to perform farewell circumambulation

It is one of the obligations of *Hajj* that the pilgrim does not leave Mecca except after performing *tawâful-wadâ`* or farewell circumambulation. It is called as such because with it the pilgrim pays farewell to the Ka`bah. This *tawâf* does not contain *ramal*, which is to move quickly in the first three circuits of circumambulation and walk at a normal pace in the remaining four circuits.

The Prophet (PBUH) enjoined this farewell *tawâf* and showed that it is the last of the *manâsik* of *Hajj*. He (PBUH) said,

> *"Whoever makes pilgrimage to this House or performs `Umrah, let his last action be with the House,"*[1]

meaning: let his last action be the circumambulation round the Ka`bah. Another narration having a similar meaning reads: Ibn `Abbâs said,

> "The people were dispersing in every direction so the Prophet (PBUH) said, *'No one should leave (Mecca) until his last action be with the House,'"*[2]

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[1] Narrated by At-Tirmidhî and Abû Dâwûd.
[2] Narrated by Muslim.

Mâlik has moreover narrated in his *Muwatta'* that the Prophet (PBUH) said that "the last duty is to circumambulate the House".

It is desirable that the person who pays farewell to the Ka`bah stands at its gate and invokes Allah, Glorified and Exalted be He, for it is apt that tears are shed and invocations answered in such a place.

The Acts of the *Sunnah* Related to *Hajj*

There are many acts of the *Sunnah* pertaining to *Hajj*. The following may be the most important among them.

1. *Ifrâd*

Literally meaning "setting aside," *ifrâd* is that a person assumes *ihrâm* from the *miqât* – the place from which *ihrâm* starts – intending to perform *Hajj* "alone," then after performing the duties related to *Hajj* he can perform *`Umrah* if he wishes to do so, and no *hady* will be obligatory upon him because of performing *Hajj* alone.

2. *Talbiyah*

Talbiyah is an act of the *Sunnah* in *Hajj* except when throwing pebbles as then *takbîr* is to be recited instead of it. The Prophet (PBUH) used to say in his *talbiyah*,

> *"Labayk-allâhumma labbayk. Labbayka lâ sharîka laka labbayk. Inna-l-hamda wan-ni`mata laka wal-mulk. Lâ sharîka lak. (Here I am at Your service, O Allah! Here I am at Your service! Here I am at Your service, You have no partner, Here I am at Your service! Verily, praise is due to You*

and blessings and sovereignty belong to You, (and) You have no partner!) "[1]

3. *Tawâful-Qudûm* (Arrival Circumambulation)

This *tawâf* is one of the acts of the *Sunnah* related to *Hajj* and it is some sort of salutation to the Sacred Mosque, as the first thing that man does after arriving at Mecca is to circumambulate the Ka`bah. It has been narrated by Al-Bukhârî and Muslim that `Â'ishah, may Allah be pleased with her, said that the first thing that the Prophet (PBUH) did when he reached Mecca was that he performed ablution then circumambulated the House.

It is quite important to record here that *tawâful-qudûm* is desirable for any Muslim who comes to Mecca whether he is in a state of *ihrâm* or not unless he fears that he should miss an obligatory prayer or anything of the kind if he performs it once he has arrived.

It is also significant to mention that this arrival circumambulation is not performed by the residents of Mecca itself because there is no "arrival" on their part in this regard.

4. The two *rak`ahs* of *tawâf*

This is one of the well-known acts of the *Sunnah* as far as *Hajj* is concerned. It has been narrated by Muslim on the authority of Jâbir, may Allah be pleased with him, that when the Prophet (PBUH) reached the Maqâm[2] of Ibrâhîm (Abraham), he recited,

[1] Narrated by Muslim.

[2] This is the stone on which Prophet Ibrâhîm, peace be upon him, stood while he was building the Ka`bah.

﴿وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

﴿*And take you (people) the Maqâm (place) of Ibrahîm (Abraham) as a place of prayer (for some of your prayers…*﴾

(Qur'ân: 2: 125)

Jâbir also said that the Prophet (PBUH) performed two *rak`ahs* behind the Maqâm of Ibrâhîm and recited in the two *rak`ahs* the chapter of Al-Munâfiqûn in the first and the chapter of Al-Ikhlâs in the second.

Some scholars say that the wisdom behind the performance of these two *rak`ahs* is that as *tawâf* is a very special and unique act of worship because it is to be performed round the Ka`bah alone and no other place all over the world is to be circumambulated, the Muslim performs these two *rak`ahs* as a way of showing gratitude to Allah Who has honored and enabled him to perform this special act of worship in this blessed and sacred precinct.

Some other scholars say that performing these two prayers behind the Maqâm of Ibrâhîm in particular makes the person who performs them in this very place recall the memory of Prophet Ibrâhîm's constructing the House and striving to ward the people off worshiping idols and bringing them back to worshiping Allah alone. That may be why Allah says,

﴿وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

﴿*And take you (people) the Maqâm (place) of Ibrahîm (Abraham) as a place of prayer (for some of your prayers…*﴾

(Qur'ân: 2: 125)

thus honoring the place where Prophet Ibrâhîm, peace be upon him, stood while building the Ka`bah.

Interestingly enough, after circumambulating the House and performing the two *rak`ah*s related to it, it is desirable that the Muslim drinks from the water of Zamzam, the sacred well inside the Haram, because it has been authentically narrated that the Prophet (PBUH) drank from its water. Furthermore, it is enough for the Muslim to be keen on drinking from the water of this blessed well to know that the heart of the Prophet (PBUH) was washed with its water. It has been narrated on the authority of Anas Ibn Mâlik, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

> *"(The angels) came to me and took me to the Zamzam (well) and my heart was opened and washed with the water of Zamzam and then I was left (at my place)."*[1]

5. To spend of the night of `Arafah at Minâ

Spending the night at Minâ during the eve of the day of `Arafah is an act of the *Sunnah*, unlike spending the night at it during the nights of *tashrîq* as the latter is obligatory and not an act of the *Sunnah*. This is because spending the night of `Arafah at Minâ is for rest.

6. *Tawâful-Wadâ`* or farewell circumambulation is an act of the *Sunnah* **according to Mâlik**, who says that because it is an act of the *Sunnah* – and not an obligation as maintained by the

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[1] Narrated by Muslim.

majority of scholars – no penalty slaughtering is required on the part of whoever does not perform it. Mâlik proves this view by saying that the penalty slaughtering is required when the pilgrim commits some deficiency when dealing with some obligation of *Hajj* while being in a state of *ihrâm*, yet farewell circumambulation is performed "after" putting off *ihrâm*, and so it is not an obligation.

The Pilgrim's Diary

In order to make things easier and more understandable for the reader, a simplified and outlined description of what the pilgrim does during the days of *Hajj* will be presented as follows.

The Eighth of Dhul-Hijjah

The eighth day of Dhul-Hijjah is called the day of *tarwiyah*. It is said that *tarwiyah* here is derived from the Arabic word *riwâyah*, which means "narration" or "relating" and this day is called the day of *tarwiyah* in this sense as the *imâm* "tells" pilgrims about the *manâsik* or the prescribed duties of *Hajj* and *`Umrah* on it. It is also said that the word *tarwiyah* is derived from the Arabic word *irtiwâ'*, which means "quenching one's thirst" because pilgrims would quench their thirst with water on this day and collect it at Minâ.

A pilgrim may be a *mutamatti`*, that is a person who assumes *ihrâm* for performing *`Umrah* during the months of *Hajj* then performs *Hajj* during the same year in which he performed *`Umrah*. In this case, he assumes *ihrâm* for *Hajj* on this day of *tarwiyah* from the *miqât* specified for him and the people of Mecca assume *ihrâm* from the places where they dwell. It is desirable for the pilgrim to take a bath, apply perfume, and do everything he did during his *ihrâm* for *`Umrah*.

If however the pilgrim wants to perform *Hajj* alone (*ifrâd*) or *Hajj* and *`Umrah* (*qirân*), he keeps his *ihrâm* and all pilgrims are to head for Minâ where they perform the *Zuhr* and the *`Asr* prayers as well as the *Maghrib* and the *`Ishâ'* prayers shortened and without combining any two of them. Then they perform there at Minâ the *Fajr* Prayer of the ninth day of Dhul-Hijjah.

The Ninth of Dhul-Hijjah

This is the day of `Arafah and the pilgrim is to act on it as follows:

1. When the sun rises, he is to head for `Arafah while reciting *talbiyah* or *takbîr*.

2. After that he is to alight at Namirah if he can do so and make sure that he has entered the land of `Arafah.

3. Then he is to perform the *Zuhr* and the *`Asr* prayers shortened and combined with one pronouncement of *adhân* and two pronouncements of *iqâmah*.

4. He is to invoke Allah and glorify Him earnestly with different forms of *dhikr* while facing the *qiblah* and not the mountain.

5. He can invoke Allah with whatever words he can easily say yet it is better to use the words used by the Prophet (PBUH) on the same occasion. He (PBUH) said,

> *"The best of what I and the Prophets before me said at the eve of `Arafah: 'There is no*

god but Allah, alone. He has no partner. Sovereignty and praise are due to Him. He gives life and causes death and He is on all things Omnipotent.'"

6. It is an act of the *Sunnah* that pilgrims "do not" observe fast on this day of `Arafah.

7. All the land of `Arafât represents the *mawqif* or the place of stay as stated by the Prophet (PBUH).

8. When the sun sets on this day of `Arafah the pilgrim is to leave the land of `Arafât for Muzdalifah, and he should do that calmly and peacefully without crowding people or making a commotion. And if he leaves `Arafah before sunset, His *Hajj* is invalid because "*Hajj* is `Arafah," as stated by the Prophet (PBUH).

9. When he reaches Muzdalifah, the pilgrim is to perform the *Maghrib* and the *`Ishâ'* prayers shortened and combined with one pronouncement of *adhân* and two pronouncements of *iqâmah*.

10. He is to spend the night at Muzdalifah until dawn then he is to perform the *Fajr* Prayer there then he can invoke Allah for whatever he wants while facing the *qiblah*, doing this until the light of the morning is pronounced.

11. After that he picks up (i.e., collects) pebbles from Muzdalifah, and it is permissible for him to pick them up from Minâ. It is also permissible that someone else picks them up for him.

12. The pilgrim leaves for Minâ after the light of the morning is pronounced, however it is permissible for women and the weak to do that starting from the time after midnight.

The Tenth of Dhul-Hijjah

This is the day of Sacrifice Feast (*`Îdul-Adhâ*) and the pilgrim acts on it as follows.

1. He leaves Muzdalifah for Minâ when the light of the morning has been pronounced, doing that calmly and peacefully.

2. He throws pebbles at Jamratul-`Aqabah which is known as the Big *Jamrah*. These pebbles are seven.

3. He recites *takbîr* with every pebble.

4. Pebbles are to be thrown on this day after sunrise.

5. After throwing the pebbles everything becomes allowed for him except women. Then he wears his normal clothes.

6. After throwing the pebbles the pilgrim slaughters the *hady* at Minâ or Mecca. He eats from it, gives parts of it to others as present, and feeds the poor from it. It is also possible that he authorizes someone to do that for him. If he cannot offer any *hady*, he is to observe fast for three days during the *Hajj* and seven days when he returns to his homeland.

7. After the slaughtering, he has the hair of his head shaved or cut short. Women however do not shave their heads yet they cut a part of the hair equal to a fingertip.

8. It is better to consider the following order: (i) throwing pebbles, (ii) then slaughtering the *hady*, (iii) then having the hair shaved or shortened.

9. After that the pilgrim heads for Mecca to perform *tawâful-ifâdah* (leaving circumambulation).

10. He circumambulates the Ka`bah in seven circuits with neither *ramal* (moving quickly in the first three circuits and walking at a normal pace in the remaining four) nor *idtibâ`* (uncovering the right hand). After that he performs two *rak`ahs* at the Maqâm (place) of Ibrâhîm.

11. He performs *sa`y* (going) between As-Safâ and Al-Marwah if he is a *mutamatti`* or did not perform *sa`y* in the *`Umrah* if he is performing *Hajj* alone (*ifrâd*) or *Hajj* and *`Umrah* (*qirân*).

12. He performs the *Zuhr* Prayer in Mecca then goes to Minâ where he spends the night.

The Eleventh of Dhul-Hijjah

The eleventh day of Dhul-Hijjah is the first of the Days of *Tashrîq*. The pilgrim is to act on this day as follows.

1. He throws the Small *Jamrah* after the sun passes the meridian with seven pebbles reciting *takbîr* with every pebble. After finishing that he can move a little bit forward on the right side of the *Jamrah* and invoke Allah while facing the *qiblah*.

2. He throws the Medium *Jamrah* as he has done with the first one then invokes Allah.

3. He throws Jamratul-`Aqabah (the Big *Jamrah*) – which is next to Mecca – as he has done with the previous one, yet he may not invoke Allah after that.

The Twelfth of Dhul-Hijjah

This is the second of the Days of *Tashrîq* and the pilgrim is to act on it as follows.

1. He does what he did on the eleventh day of Dhul-Hijjah.

2. It is permissible for him to hasten to leave Minâ, because Allah says,

﴿فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلاَ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلاَ إِثْمَ عَلَيْهِ﴾

﴿*... But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him...*﴾

(Qur'ân: 2: 203)

3. If the sun sets while he is at Minâ, it is not permissible for him to leave and he is to pass the night of the thirteenth of Dhul-Hijjaj then throws twenty-one pebbles.

The Thirteenth of Dhul-Hijjah

This day is the last of the Days of *Tashrîq*. The pilgrim is to do as follows.

1. He throws twenty-one pebbles as he did on each of the two previous days.

2. He performs *tawâful-wadâ`* or farewell circumambulation if he wants to travel to his homeland. With this circumambulation the pilgrim finishes the acts of *Hajj*.

`*Umrah* (Minor Pilgrimage)

Many of the rulings related to `*Umrah* have already been discussed when dealing with *Hajj* in general, yet here `*Umrah* will be tackled in its own right.

The Definition of `*Umrah*

The word `*Umrah* is derived from the Arabic word "*i`timâr*" which means "visiting". And, in *shar`î* terminology as an act of worship `*Umrah* is to visit the sanctified Ka`bah, circumambulate it, perform the *sa`y* or going between As-Safâ and Al-Marwah, then have the hair of the head shaved or cut short.

The Excellence of `*Umrah*

`*Umrah* is an act of worship that has a special excellence in Islam and the reward assigned for performing it is quite great especially if the Muslim performs it during the blessed month of Ramâdan, as it then equals – in reward – a performance of *Hajj*. The Prophet (PBUH) said,

> "`*Umrah in Ramadân is equivalent to a performance of Hajj.*"[1]

Besides, `*Umrah* is a form of *jihâd* which has no actual fighting, as it has been narrated by Ibn Mâjah and others that `Â'ishah, may Allah be pleased with her, said,

[1] Narrated by Muslim.

"I said, 'O Messenger of Allah! Is *jihâd* prescribed for women?' He said, '*Yes, (but it is) jihâd which contains no fighting: Hajj and `Umrah.*'"

Additionally, *`Umrah* is a means of having one's sins forgiven, for it has been narrated by Al-Bukhârî, Muslim, and Ahmad on the authority of Abû Hurayrah, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

"*(A performance of) `Umrah to (another performance of) `Umrah atones for (the sins committed) between the two of them, and no reward is for a hajj mabrûr (i.e., Hajj which is done according to the Sunnah and is accepted by Allah) except Paradise.*"

In the same connection the Prophet (PBUH) is reported to have said,

"*Follow up between Hajj and `Umrah (i.e., perform them frequently one after another), for they ward off poverty and sins as the bellows ward off the refuse of iron, gold, and silver.*"[1]

The excellence of *`Umrah* may moreover be indicated through the fact that the Prophet (PBUH) performed *Hajj* only once and this performance of *Hajj* is known as *Hajjatul-Wadâ`* or Farewell Pilgrimage, yet he (PBUH) performed *`Umrah* four times. It has been narrated by Al-Bukhârî that Anas, may Allah be pleased with him, said,

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[1] Narrated by At-Tirmidhî.

"The Messenger of Allah (PBUH) performed `*Umrah* four times: (i) the `*Umrah* of Al-Hudaybiyah in (the month of) Dhul-Qa`dah when the polytheists held him back (from performing *Hajj*), (ii) the `*Umrah* (that he performed) in the next year when he made peace with them, (iii) the `*Umrah* of Al-Ji`rânah when he distributed the spoils of (the battle of) Hunayn, and (iv) the `*Umrah* (that he performed) with his (Farewell) *Hajj*."

The *Shar`î* Ruling Concerning `*Umrah*

Generally speaking, according to Abû Hanîfah and Mâlik, `*Umrah* is a *sunah mu'akkadah* or an affirmed act of the *Sunnah*, while Ahmad Ibn Hanbal says that it is an obligation prescribed in the form of an act of the *Sunnah*.[1] Still, Ash-Shâfi`î asserts that `*Umrah* is to be performed obligatorily by whoever is to perform *Hajj* obligatorily. In other words, `*Umrah* is obligatory upon whoever meets the conditions which are to be met for *Hajj* to be obligatory. This is because Almighty Allah says,

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾

﴿*And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad), the Hajj and `Umrah for Allah...*﴾

(Qur'ân: 2: 196)

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[1] By this *Imâm* Ahmad may have meant that `*Umrah* is such an act of the *Sunnah* that is so important and strongly confirmed by the *Sharî`ah* that it seems to be nearer to being an obligation than being an act of the *Sunnah*. And, Allah knows best.

The Shâfi`îs say that here Allah commands that *Hajj* and *`Umrah* "are to" – i.e., must – be performed. In addition to this, it has been narrated by Al-Bayhaqî that Abû Ruzayn Al-`Uqaylî, may Allah be pleased with him, said to the Prophet (PBUH), "O Messenger of Allah! My father is an old man who cannot perform *Hajj* or *`Umrah*, nor can he travel." The Prophet (PBUH) said to him, "*Perform Hajj and `Umrah on behalf of your father.*"

Among those who maintain that *`Umrah* is an obligation are `Umar, Ibn`Abbâs, Ibn `Umar, Jâbir, Ibnul-Musayyab, Ibn Jubayr, Al-Hasan Al-Basrî, and others, may Allah be pleased with all of them.

On the other hand, Ibn Mas`ûd, may Allah be pleased with him, views that *`Umrah* is not an obligation and Mâlik followed in his footsteps concerning this judgment.

The Pillars of *`Umrah*

There are five pillars of *`Umrah*, as follows:

1. *Ihrâm*.
2. *Tawâf*.
3. *Sa`y* or going between As-Safâ and Al-Marwah.
4. Having the hair of the head shaved or cut short.
5. To consider arrangement when dealing with these pillars.

The *Mawâqît* (Times and Sites) of *Ihrâm* for `*Umrah*

`*Umrah* can be performed at any time throughout the year and the best time for performing it is Ramadân.

The *mawâqît* (pl. of *mîqât*) of `*Umrah* for those who come to Mecca from distant places such as Morocco and Egypt are the same *mawâqît* of *Hajj*, as a person who is to perform `*Umrah* should pass by any of the five *mawâqît* of *Hajj*: Dhul-Hulayfah, Al-Juhfah, Yalamlam, Dhâtu `Irq, and Qarnul-Manâzil.[1] No one is to surpass these *mawâqît* without *ihrâm* if he wants to perform *Hajj* or `*Umrah*. Al-Bukhârî has narrated that Ibn `Abbâs, may Allah be pleased with him, said,

> "The Prophet (PBUH) fixed Dhul-Hulayfah as the *miqât* for the people of Medina, Al-Juhfah for the people of Ash-Shâm, Yalamlam for the people of Yemen, and Qarn for the people of Najd. And these *mawâqît* are (appointed) for those living at those very places, and – besides them – for those who come through those places with the intention of performing *Hajj* and `*Umrah*; and whoever is living inside these places assumes *ihrâm* from his own dwelling place, and the people of Mecca assume *ihrâm* from Mecca."

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[1] For more details you may refer to the section dealing with the *mawâqît* of *Hajj* in this book.

The fifth *miqât* "Dhâtu `Irq," which is of the people of Iraq, was pinpointed by `Umar, may Allah be pleased with him, as narrated by Al-Bukhârî on the authority of Ibn `Umar, may Allah be pleased with him.

Significant still, whoever is inside the Haram (the Sacred Precincts) and wants to perform *`Umrah* must go outside the Haram to assume *ihrâm* for that. The nearest place in this regard is At-Tan`îm, which is known nowadays as the mosque of `Â'ishah, may Allah be pleased with her. This is what the Prophet (PBUH) ordained and the Four *Imâms* of *Fiqh* unanimously agree upon it. This ruling is confirmed by the narration stating that when `Â'ishah wanted to perform *`Umrah* while being in Mecca the Prophet (PBUH) ordered her to go out to At-Tan`îm to assume *ihrâm* for *`Umrah* and sent her brother `Abdur-Rahmân Ibn Abû Bakr with her.[1]

Performing *`Umrah* during the Months of *Hajj*

It is permissible for the Muslim to perform *`Umrah* during the months of *Hajj* – Shawwâl, Dhul-Qa`dah, and the first ten days of Dhul-Hijjah – without performing *Hajj*. This is because there is no specific time for performing *`Umrah*. It has been narrated that `Umar, may Allah be pleased with him, performed *`Umrah* during the month of Shawwâl then returned to Medina without performing *Hajj*.

[1] Narrated by Al-Bukhârî.

It is also permissible for the Muslim to perform `*Umrah* during the months of *Hajj* then putt off *ihrâm* for `*Umrah* after finishing *tawâf* and *sa`y*. This person is called *mutamatti`*. This act contradicts what the people used to do during the pre-Islamic period of ignorance as they used to deny the performance of `*Umrah* during the months of *Hajj* as they considered it a sign of foolishness and immorality. That is why the Prophet (PBUH) commanded his Companions who did not have *hady* to put off *ihrâm* and perform `*Umrah* instead to refute that pre-Islamic ridiculous belief. He (PBUH) said,

> *"If I had known beforehand what I have come to know afterwards, I would not have brought sacrificial animals and would have performed a `Umrah. So, he among you who does not have the (required) sacrificial animals with him should put off his ihrâm and make this a `Umrah."*[1]

Repeating `*Umrah*

The majority of *faqîh*s are of the opinion that it is desirable that the Muslim performs `*Umrah* as much as possible and that it is not detestable that he repeats performing it many times during the same year. This is because the Prophet (PBUH) said,

> *"(A performance of) `Umrah to (another performance of) `Umrah atones for (the sins committed) between the two of them…"*[2]

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[1] Narrated by Muslim.
[2] Narrated by Al-Bukhârî, Muslim, and others.

He (PBUH) also said,

> *"Follow Hajj and `Umrah one after another, for they both remove sins and poverty as bellows remove the refuse of iron, gold, and silver."*[1]

It has been narrated that Nâfi` said,

> "`Abdullâh Ibn `Umar, may Allah be pleased with him, performed *`Umrah* for a number years during the era of Ibnuz-Zubayr: two performances of *`Umrah* every year."[2]

It has been narrated on the authority of Al-Qâsim that `Â'ishah, may Allah be pleased with her, performed *`Umrah* three times during one year.

Also, it has been narrated that whenever the hair of Anas, may Allah be pleased with him, grew after having it shaved he would go out and perform *`Umrah*. This means that he used to perform *`Umrah* every now and then.

`Atâ' moreover maintains that whoever wants to perform *`Umrah* even twice every month can do so.

And finally Ahmad Ibn Hanbal says that whoever wants to perform *`Umrah* once every month can do so, yet it is not desirable for him to perform it again in less than ten days so that he can have his hair shaved.[3]

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[1] Narrated by At-Tirmidhî.
[2] See *Al-Mughnî*, 5/17.
[3] Ibid.

Important Rulings Concerning *H̲ajj* and *`Umrah*

In this section the rulings concerning some of the most questionable matters will be listed so that the reader can have an outlined and comprehensive view about these critical matters. More concentration will be considered when dealing with two important fields: matters that concern women in particular and matters which require penalty slaughtering when neglected.

- Assuming *ih̲râm* for *H̲ajj* or *`Umrah* is one of the pillars without which neither *H̲ajj* nor *`Umrah* is valid. Assuming *ih̲râm* moreover represents the intention required for performing these two acts of worship, and not the mere wearing of the clothes of *ih̲râm* as some people think.

- *Ih̲râm* must be assumed from the *miqât* specified by the *Sharî`ah*, but the people of Mecca assume *ih̲râm* from Mecca itself. Still, as far as *ih̲râm* for *`Umrah* is concerned, the people of Mecca – being inside the H̲aram – must assume it from outside it, and the nearest place in this concern is At-Tan`îm.

- If a woman assumes *ih̲râm* for *H̲ajj* then menstruation afflicts her, her *ih̲râm* is not invalidated because of that and thus she remains in a state of *ih̲râm* doing all that

which the pilgrim does except for *tawâf*. When her menstruation comes to an end she can perform *tawâf* and her *Hajj* is valid and no penalty slaughtering is required on her part.

- If a man enters Mecca without *ihrâm* while intending to perform *Hajj*, he can either return to the *miqât* specified for him to assume *ihrâm* from it and nothing will be required on his part or assume *ihrâm* from Mecca yet he will have to do a penalty slaughtering.

- Purification is required for performing any form of *tawâf* because it is like prayer for which purification is required, unlike *sa`y* between As-Safâ and Al-Marwah as purification is not required for performing it.

- Whoever neglects throwing any of the three *Jamrah*s – the Small *Jamrah*, the Medium *Jamrah*, or the Big *Jamrah* – or neglects the throwing required on any day of the days on which the throwing of pebbles is to be done, he must do a penalty slaughtering. The ruling applies if a person neglects "all" the required throwing, but he will only perform one penalty slaughtering and not one slaughtering for each day.

Whoever does any of the things forbidden in *ihrâm*, such as applying perfume, wearing stitched clothes, or having his hair or nails cut, he must do a penalty slaughtering. And, if a person applies perfume and wears stitched

clothes, he must do a penalty slaughtering for each and it is not sufficient that he does only one slaughtering for committing a number of the forbidden things in *ihrâm*.

- It is not permissible to perform *sa`y* between As-Safâ and Al-Marwah except after performing *tawâf*. Therefore, if a person performs *sa`y* then performs *tawâful-qudûm* (arrival circumam-bulation) or *tawâful-ifâdah* (leaving circumam-bulation), he must repeat the *sa`y* or else he will have to do a penalty slaughtering.

- It is not permissible for a person in a state of *ihrâm* to put off *ihrâm* except after having the hair of his head shaved or cut short. Therefore, if he puts off *ihrâm* by applying perfume for example before having his hair shaved or shortened, he must do a penalty slaughtering.

- All forms of slaughtering – including the slaughtering of *hady* (sacrificial animals), slaughtering which is done for *tamattu`* or *qirân*, and the penalty slaughtering – are to be executed inside the Haram, unlike the slaughtering related to *udhiyah* (the sacrifice attached to *`Îdul-Adhâ* or Sacrifice Feast).

If a man in a state of *ihrâm* has intercourse with his wife before the stay at `Arafah, his *Hajj* will be invalidated because of that and he will have to offer a *badanah* (a camel or a cow or an ox), as such a mistake is not to be

fixed by reassuming *iẖrâm*. If however he has intercourse with her after staying at `Arafah and before performing *tawâful-ifâḏah* (leaving circumam-bulation), he will have to slaughter a camel or a cow and his *H̱ajj* will be valid.

- The time of throwing the first *Jamrah* – Jamratul-`Aqabah – on the Day of Sacrifice starts from sunrise until the night. However, it is permissible for the disabled and the weak, including women and children, to throw this *Jamrah* starting from midnight at the eve of the Sacrifice Day, because the Prophet (PBUH) allowed some women to do so.

- The pilgrim must start the *sa`y* between As-Safâ and Al-Marwah with As-Safâ and end it with Al-Marwah. If he reverses it and starts with Al-Marwah, the first phase of *sa`y* will not be valid and the phases will be legally counted as starting from the second phase which is started with As-Safâ. Thus, if he completes the *sa`y* as seven phases started with this second phase, his *sa`y* will be valid otherwise he will have to repeat the *sa`y* from the beginning.

- Four things are done on the Day of Sacrifice: throwing pebbles, slaughtering the *hady*, having the head hair shaved or shortened, and *tawâf*. Doing these things according to this order is obligatory according to Aẖmad yet desirable according to Ash-Shâfi`î. Abû H̱anîfah however says that arrangement must be considered when doing the throwing,

the slaughtering, and the shaving, that is, these three must be done in this order: the throwing then the slaughtering then the shaving. Abû Hanîfah adds that if this arrangement is not considered, a penalty slaughtering must be done. As for *tawâf*, it is – he says – not to be included in any arrangement.

- According to the majority of scholars, it is obligatory that the pilgrim spends the night at Minâ during the three nights of *Tashrîq*, but this is an act of the *Sunnah* according to Abû Hanîfah. And generally speaking, what is obligatory concerning the spending of the night itself is that it must be for the greater portion of the night and this is achieved if it passes midnight even for a few minutes.

- There are three times for throwing pebbles during the three Days of *Tashrîq* (following the Sacrifice Feast): (i) time of excellence, which starts when the sun passes the meridian (i.e., at noon); (ii) time of choice, which extends until the sun sets on each of the three days; and (iii) time of permissibility, which extends until the last of the three days. According to Ash-Shâfi`î, it is permissible for the pilgrim to delay the throwing of pebbles until the third day of the *Tashrîq* Days: thus he will throw Jamratul-`Aqabah (the Big *Jamrah*) for the first day, after that he will throw the Small *Jamrah* then the Medium

Jamrah then Jamratul-`Aqabah for the second day, and finally he will throw also the Small *Jamrah* then the Medium *Jamrah* then Jamratul-`Aqabah for the third day. He will throw pebbles in this particular way as a ritual performance which is done at a permitted time and not as a way of making up, because the throwing of pebbles is to be done "during" these days. It is very important for women and whoever is disabled or weak to know this ruling as they can act upon it because of the necessity they are afflicted with, and Allah knows best.

- If a *muhrim* (i.e., a person in a state of *ihrâm*) is obliged – in consequence of illness or if his head is afflicted by lice for example – to have the hair of his head shaved or to wear stitched clothes or do any of the things forbidden during *ihrâm* except intercourse, he is to choose between three things: (i) to observe fast for three days, (ii) to feed six poor people, (iii) or to slaughter a sheep. Almighty Allah says, ﴿... *And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Sawm (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep)...*﴾ (Qur'ân: 2: 196)

- If a *mutamatti*` does not have the price of the animal that he is to slaughter, it is permissible

for him to observe fast for three days before `Arafah and seven days when he returns to his homeland. Almighty Allah says, ﴿*...and whosoever performs the `Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu` and Al-Qirân), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Sawm (fasts) three days during the Hajj and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at Al-Masjid-al-Harâm (i.e. non-resident of Makkah). And fear Allah much and know that Allah is Severe in punishment.*﴾ (Qur'ân: 2: 196)

- If a person, while performing *sa`y* between As-Safâ and Al-Marwah, is afflicted by some illness or tiredness or if the *iqâmah* is pronounced for performing prayer, it is permissible for him to cut the *sa`y* because of that, and when this accidental thing comes to an end he can complete his *sa`y* counting its phases according to what he had finished from it before that accidental thing afflicted him. The same ruling applies concerning *tawâf*.

- A woman who is in a state of *ihrâm* is not allowed to cover her face or wear gloves because the Prophet (PBUH) forbade that as narrated by Al-Bukhârî. However, if she needs to cover her face on the passing of some men, she can do so but she should uncover it

again once they surpass her, because this is how `Â'ishah and the female Companions of the Prophet (PBUH) (*sahâbiyyât*) used to do as narrated by Abû Dâwûd.

- A woman who is in a state of *ihrâm* must avoid all that which is avoided by men except for clothing and wearing *khuffs*, for this secures the covering required for her.

- It is not permissible for a woman to raise her voice when reciting *talbiyah*. She can only recite it in such a manner with which she can hear it or at least her fellow woman can hear it. After all, she is not allowed to raise her voice as men do.

- It is not permissible for a *muhrim* to conduct a marriage contract for himself or for another one because the Messenger of Allah (PBUH) forbade that. If he does, the marriage will be invalid according to the view adopted by the majority of scholars.

- It is permissible for a *muhrim* to kill anything that may harm him such as the rat, the scorpion, the kite, the crow, and the rabid dog, and no ransom (*fidyah*) will be required on his part.

- If a *muhrim* is prevented from completing his *Hajj* because of illness, the oppression of some enemy, or if the way is not safe, he is allowed to put off *ihrâm* yet he should offer

hady. Almighty Allah says, ﴿*And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad), the Hajj and `Umrah (i.e. the pilgrimage to Makkah) for Allah. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel, etc.) such as you can afford…*﴾ (Qur'ân: 2: 196) If he cannot afford the required *hady*, he is to observe fast for ten days then put off *ihrâm* according to Ash-Shâfi`î and Ahmad, whereas Abû Hanîfah and Mâlik assert that there is no alternative to this because it is not mentioned in the Qur'ân. The first view is more evident because the *muhrim* who is prevented from completing his *Hajj* or *`Umrah* and cannot afford the *hady* is like the *mutamatti`* who cannot afford it.

- Excluding Ahmad Ibn Hanbal, the majority of scholars maintain that if a person assumes *ihrâm* for *Hajj* it is not permissible for him to switch to *`Umrah*, because Almighty Allah says, ﴿*And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad), the Hajj and `Umrah for Allah…*﴾ (Qur'ân: 2: 196) It is mandatory to mention here that when the Messenger of Allah (PBUH) commanded his Companions to cancel their *Hajj* and make it a *`Umrah*, that was specially pertained to them. That was confirmed by Abû Dharr Al-Ghifârî, may Allah be pleased with him, as narrated by Muslim.

- It is permissible for a *muhrim* to wash his head and body and to rub his body gently so that his hair may not fall.
- The Prophet (PBUH) said that "*no reward is for a hajj mabrûr (i.e., Hajj which is done according to the Sunnah and is accepted by Allah) except Paradise.*"[1] The indication with which a *Hajj* is identified as being *mabrûr* is that the pilgrim returns after performing it "better" than what he used to be, and this in turn is indicated by his adhering to acts of obedience and avoiding acts of disobedience, drawing near to His Lord with every act and hoping for His Satisfaction and His Paradise.

[1] Narrated by Muslim.

The Farewell Pilgrimage (*Hajjatul-Wadâ`*)

The Prophet (PBUH) performed *Hajj* only one time, and he did not perform it neither before nor after that. This *Hajj* is called *Hajjatul-Wadâ`* or Farewell Pilgrimage because he (PBUH) paid farewell to his Companions during it, and some of the things he said then are the following:

> *"O People! Lend me an attentive ear, for I do not know if, after this year, I shall ever be amongst you again."*

And that was what actually happened, as the Prophet (PBUH) passed away eighty-one days after returning to Medina.

Because this Farewell Pilgrimage was the only and last *Hajj* of the Prophet (PBUH) and because in it he (PBUH) taught his *Ummah* the prescribed duties of *Hajj* and *`Umrah* verbally and practically, a full description of the events of this *Hajj* and parts of the famous sermon of the Prophet (PBUH) at `Arafah will be quoted in the following pages.

The Farewell Pilgrimage as Narrated in *Sahîh Muslim*

Imâm Muslim has narrated in his *Sahîh* the events of the Farewell Pilgrimage on the authority of the

well-known Companion Jâbir Ibn `Abdullâh, may Allah be pleased with him.

This narration of Muslim tells that Ja`far Ibn Muhammad reported on the authority of his father, Muhammad Ibn `Alî, who said that he said to Jâbir Ibn `Abdullâh, may Allah be pleased with him, "Tell me about the *Hajj* of The Messenger of Allah (PBUH)." Jâbir said,

> "The Messenger of Allah (PBUH) resided in (Medina) for nine years during which he did not perform *Hajj*, then he made a public announcement in the tenth year to the effect that he (PBUH) was about to perform *Hajj*. A large number of people came to Medina and all of them were eager to follow the Messenger of Allah (PBUH) and imitate his every action. We set out with him (PBUH) until we reached Dhul-Hulayfah. Asmâ 'Bint `Umays gave birth to Muhammad Ibn Abu Bakr. She sent message to the Messenger of Allah (PBUH) asking him, 'What should 1 do?' He (PBUH) said, *'Take a bath, (properly) cover your private parts, and assume ihrâm.'* The Messenger of Allah (PBUH) then performed prayer in the mosque and then mounted Al-Qaswâ' (his she-camel) and she stood erect with him on her back at Al-Baydâ'. The only thing I could see in front of me, on my right, on my left, and behind me were riders and pedestrians. The Messenger of Allah (PBUH) was prominent among us and the (revelation)

of the Qur'ân would be descending upon him, and it is he who knows (its true) significance (and interpretation). We did whatever he (PBUH) did. He pronounced the Oneness of Allah (and said), '*Labayk-allâhumma labbayk. Labbayka lâ sharîka laka labbayk. Inna-l-hamda wan-ni`mata laka wal-mulk. Lâ sharîka lak. (Here I am at Your service, O Allah! Here I am at Your service! Here I am at Your service, You have no partner, Here I am at Your service! Verily, praise is due to You and blessings and sovereignty belong to You, (and) You have no partner!).*'

"The people also pronounced this *talbiyah* which they pronounce (today). The Messenger of Allah (PBUH) did not disapprove of anything in it. But the Messenger of Allah adhered to his own *talbiyah*."

Jâbir, may Allah be pleased with him, said,

"We did not have any other intention but that of *Hajj* only, being unaware of `*Umrah* (at that season), but when we came with him (PBUH) to the House, he touched the rukn (meaning the Black Stone) and (performed *tawâf* in seven rounds) moving quickly in three of them and walking (at a normal pace) in four. And then going to the Maqâm[1] of Ibrâhîm (Abraham), he recited,

[1] This is the stone on which Prophet Ibrâhîm, peace be upon him, stood while he was building the Ka`bah.

﴾*And take you (people) the Maqâm (place) of Ibrahîm (Abraham) as a place of prayer (for some of your prayers...*﴿ (Qur'ân: 2: 125) This Maqâm was between him and the House."

The narration goes on to say that after that

"the Prophet (performed two *rak`ah*s behind the Maqâm of Ibrâhîm and) recited in the two *rak`ah*s (the chapter of) Al-Munâfiqûn in the first and (the chapter of) Al-Ikhlâs in the second, then he (PBUH) returned to the rukn (the Black Stone) and kissed it. He then went out of the gate to (the mountain of) As-Safâ and as he reached near it he recited, ﴾*Verily! As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah...*﴿ (Qur'ân: 2: 158) (then he said,) '*I start with that with which Allah has started.*' He first mounted As-Safâ until he saw the House, and facing *qiblah* he declared the Oneness of Allah and glorified Him, and said, '*There is no god but Allah, alone. He has no partner. Sovereignty and praise are due to Him and He is on all things Omnipotent. There is no god but Allah, alone. He fulfilled His promise, granted His servant victory, and defeated the Confederates alone.*' He then made supplication in the course of that saying those words three times. He then descended and walked toward Al-Marwah, and when his feet came down in the bottom of the valley, he ran,

and when he began to ascend he walked until he reached Al-Marwah. There he did what he had done at As-Safâ. And when it was his last run at Al-Marwah he said, *'If I had known beforehand what I have come to know afterwards, I would not have brought sacrificial animals and would have performed a `Umrah. So, he among you who does not have the (required) sacrificial animals with him should put off his ihrâm and make this a `Umrah.'* Surâqah Ibn Mâlik got up and said, 'O Messenger of Allah! Does this apply to the present year, or does it apply forever?' Thereupon the Messenger of Allah (PBUH) intertwined the fingers (of one hand) into another and said twice, *'The `Umrah has become incorporated in the Hajj.* (then he added,) *No, but for ever and ever.'*

"`Alî came from Yemen with the sacrificial animals for the Prophet (PBUH) and found that Fâtimah, may Allah be pleased with her, was one of those who had put off *ihrâm*, put on dyed clothes, and applied antimony. He (`Alî) expressed his disapproval to it, whereupon she said, 'My father (the Prophet) commanded me to do this.'

"`Alî used to say in Iraq, 'I went to the Messenger of Allah (PBUH) and expressed my annoyance at Fâtimah for what she had done. I asked the Messenger of Allah (PBUH)

regarding what she had narrated from him, and I told him that I was angry with her, whereupon he (PBUH) said, '*She has spoken the truth, she has spoken the truth*'.' (The Prophet then asked `Alî,) '*What did you say when you undertook to go for Hajj?*' `Alî) said, 'I said, 'O Allah, I am assuming *ihrâm* for the same purpose that Your Messenger has assumed it for.' He (PBUH) said, '*I have with me sacrificial animals, so do not put off the ihram.*'"

Jâbir said,

"The total number of those sacrificial animals brought by `Alî from Yemen and of those brought by the Messenger of Allah (PBUH) was one hundred (camels). Then all the people – except the Messenger of Allah (PBUH) and those who had with them sacrificial animals – put off *ihrâm* and got their hair shortened (and made their *Hajj* a *`Umrah*).

"Then when it was the day of Tarwiyah (the eighth of Dhul-Hijjah) they went to Minâ and assumed *ihrâm* for *Hajj* and the Messenger of Allah (PBUH) mounted (his she-camel) and performed there (i.e., at Minâ) the *Zuhr*, the *`Asr*, the *Maghrib*, the *`Ishâ'*, and the *Fajr* prayers. He then waited a little until the sun rose then commanded that a tent of hair should be pitched at Namirah. The Messenger of Allah (PBUH) then set out and the Quraysh did not doubt

that he would halt at Al-Mash`ar Al-Harâm (i.e., Muzdalifah) as the Quraysh used to do in the pre-Islamic period. The Messenger of Allah (PBUH), however, passed on until he came to `Arafah and he found that the tent had been pitched for him at Namirah. There he got down until the sun had passed the meridian."[1]

Parts of the Prophet's Sermon at `Arafah

Then the narration of Muslim goes on to relate, also on the authority of Jâbir, that after that the Messenger of Allah (PBUH) commanded that Al-Qaswâ' (his she-camel) should be brought and saddled for him. Then he came to the bottom of the valley and addressed the people saying, after praising Allah,

> *"Verily your blood and your property are as sacred and inviolable (among you) as the sacredness of this day of yours, in this month of yours, in this town of yours. Behold! Everything pertaining to the days of ignorance (before Islam) is completely abolished under my feet. Abolished also are the blood-revenges of the days of ignorance. The first claim of ours on blood-revenge which I abolish is that of the son of Rabî`ah Ibnul-Hârith, who was nursed among the tribe of Sa`d and killed by Hudhayl. And the ribâ (usury, interest, and the like) of the pre-Islamic period is abolished, and the first*

[1] See *Sahîh Muslim*, *hadith* No. 2803.

> *ribâ I abolish is our ribâ, that of `Abbâs Ibn `Abdul-Muttalib; it is all abolished. Fear Allah concerning women! Verily you have taken them on the security of Allah (i.e., with Allah's ordering that they are to be treated kindly), and intercourse with them has been made lawful for you by words of Allah. You (men) too have over them the right that they should not allow any one whom you do not like to sit on your beds. But if they do that, you can chastise them but not severely. And, they (women) have over you the right that you should provide them with food and clothing in a fitting manner. I have left among you the Book of Allah, and if you hold fast to it, you will never go astray. And you will be asked about me (on the Day of Resurrection),* (then he asked) *what will you say ?*"

They (the audience) said, "We will bear witness that you have conveyed (the Message of Islam), discharged (the ministry of Prophethood), and given wise (sincere) counsel."

The narrator said,

> "After that he (PBUH) raised his forefinger toward the sky and while pointing it at the people (he said), '*O Allah, be witness, O Allah, be witness, O Allah, be witness,*' thus saying it three times. Then the *mu'adhdhin* (Bilâl) pronounced *adhân* and later on *iqâmah* and he (PBUH) performed the *Zuhr*

Prayer (leading the people in it). He (Bilâl) then uttered *iqâmah* and he (PBUH) performed the `*Asr* Prayer (also leading the people in it) and he performed no (voluntary) prayer in between the two.

"The Messenger of Allah (PBUH) then mounted his she-camel and came to the place of stay, making his she-camel, Al-Qaswâ', turn toward the side where there were rocks, having the path taken by those who went on foot in front of him, and faced the *qiblah*. He kept standing there until the sun had set, the yellow light had somewhat gone, and the disc of the sun had disappeared. He made Usâmah (Ibn Zayd) sit behind him, and he pulled the nose-string of Al-Qaswâ' so forcefully that her head touched the saddle (in order to keep her under perfect control). He pointed out to the people with his right hand to be moderate (in speed), and whenever he happened to pass over a high tract of sand, he would slightly loosen it (the nose-string of his she-camel) until she climbed up and this is how he reached Muzdalifah. There he performed the *Maghrib* and the `*Ishâ'* prayers (leading the people in them) with one *adhân* and two pronouncements of *iqâmah* and did not glorify (Allah) in between them (i.e., he did not observe supererogatory *rak`ah*s between the *Maghrib* and the `*Ishâ'* prayers).

"The Messenger of Allah (PBUH) then lay down until dawn then performed the *Fajr* Prayer with an *adhân* and an *iqâmah* when the morning light was apparent. He again mounted Al-Qaswâ', and when he came to Al-Mash`ar Al-Harâm (i.e., the mountain located at Muzdalifah), he faced the direction of *qiblah*, invoked Him (Allah), glorified Him (with *takbîr*), and pronounced His Oneness (with "*Lâ ilâha ill-allâh* (There is no god but Allah)"). He (PBUH) continued standing until daylight was very pronounced (in the sky).

"He then went quickly before the sun rose, and seated behind him was Al-Fadl Ibn `Abbâs, who was a man with beautiful hair, fair complexion, and handsome face. As the Messenger of Allah (PBUH) was moving on, a group of women passed by (side by side with them). Al-Fadl began to look at them. The Messenger of Allah (PBUH) placed his hand on the face of Al-Fadl who then turned his face to the other side, and began to look (at them again), and the Messenger of Allah (PBUH) turned his hand to the other side and placed it on the face of Al-Fadl (again).

"Then he maintained pace until he reached the bottom of Muhassir.[1] He urged her (Al-Qaswâ') a little, and, following the middle road, which comes out at the big Jamrah

[1] The place where Allah destroyed the People of the Elephant.

(Jamratul-`Aqabah), he came to the Jamrah which is near the tree. At this he threw seven small pebbles, saying *Allahû akbar* while throwing every one of them in a manner in which the small pebbles were thrown (with the help of fingers) and this he did in the bottom of the valley. He then went to the place of sacrifice and sacrificed sixty-three (camels) with his own hand. Then he gave the remaining number to `Alî who sacrificed them, and he thus shared him in his sacrifice. He (PBUH) then commanded that a piece of flesh from each animal sacrificed should be put in a pot, and when it was cooked, both of them (the Prophet and `Alî) took some meat out of it and drank its soup.

"The Messenger of Allah (PBUH) again rode (his she-camel) and came to the House (where he performed *tawâful-ifâdah* or the leaving circumambulation), and he performed the *Zuhr* Prayer at Mecca. He came to the tribe of `Abdul-Muttalib, who were supplying water at Zamzam, and said, '*Draw water, O Banû `Abdul-Muttalib! Were it not that people would usurp this right of supplying water from you, I would have drawn it along with you.*' Then they handed him a basket and he drank from it."[1]

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[1] See *Sahîh Muslim*, *hadîth* No. 2803.

This is the story of the Prophet's Farewell Pilgrimage as narrated by *Imâm* Muslim in his *Sahîh*.

We have come to the end of the part dealing with *Hajj* and *`Umrah* in general, and the time has come to skim through a number of questions and answers pertaining to matters which people commonly inquire about concerning *Hajj* and *`Umrah*.

Questions and Answers on *Hajj* and *`Umrah*

Q: Is *Hajj* a physical act of worship or is it a fiscal one?

A: Acts of worship are either physical, such as prayer and fasting, or fiscal, such as *Zakâh* and voluntary alms (*sadaqah*). *Hajj* has these two characteristics, that is, it is both physical and fiscal. To explain this, the pilgrim performs the *manâsik* of *Hajj* using his body in doing so, and thus he assumes *ihrâm* wearing the clothes specified for it, performs *tawâf*, *sa`y* between As-Safâ and Al-Marwah, staying at `Arafah, throwing of pebbles, and the other duties of *Hajj*. He also spends out of his money to cover the expenses of the journey of *Hajj* as well as those of the *hady* required in this *Hajj*. That is why the reward of *Hajj* is great, and it is sufficient for a pilgrim to have the reward pinpointed by the Prophet (PBUH) in the *hadîth* that reads,

> "*Whoever performs Hajj and neither has sexual relations (with his wife) nor commits sin, will return with his sins (forgiven and so he will be as sinless) as he was on the day his mother delivered him.*"[1]

Another *hadîth* states,

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[1] Narrated by Al-Bukhârî, Muslim, and others.

"No reward is for a hajj mabrûr (i.e., Hajj which is done according to the Sunnah and is accepted by Allah) except Paradise."[1]

Both *hadîths* mean that these rewards are to be given to those who perform *Hajj* according to the instructions of the *Sharî`ah*. And, Allah knows best.

Q: Why is it that *Hajj* is prescribed to be performed "only once" – as obligatorily – by whoever is legally able to perform it?

A: The answer to this question may be provided by the following *hadîth*: It has been narrated that Abû Hurayrah, may Allah be pleased with him, said,

> The Messenger of Allah addressed us and said, '*O people! Allah has made Hajj obligatory for you; so perform Hajj.*' Thereupon a person said, 'O Messenger of Allah! (Is it to be performed) every year?' He (PBUH) kept quiet, and he (the man) repeated (these words) three times, whereupon the Messenger of Allah said, '*If I were to say 'Yes,' it would become obligatory (for you to perform it every year) and you would not be able to do it*'. Then he (PBUH) said, '*Leave me with what I have left to you, for those who were before you were destroyed because of excessive questioning and their opposition to their Prophets. So whenever I command you to do anything, do it as much as it lies in your*

[1] Narrated by Al-Bukhârî, Muslim, and others.

power, and whenever I forbid you to do anything, then abandon it.'"[1]

The part that carries the exact answer to the question is the Prophet's statement, "*and you would not be able to do it,*" which means that Allah wants to make things easy for people and not otherwise. Yet still, the Prophet (PBUH) allowed the Muslim to perform *Hajj* more than once voluntarily, as narrated by Abû Dâwûd on the authority of Al-Aqra` Ibn Hâbis. And, Allah knows best.

Q: What should the Muslim do before starting the journey for *Hajj* or `*Umrah*?

A: He should consider the following:

- He should determine in his heart that this act of worship he is going to perform is purely for the sake of Allah.
- He should repent to Allah and give anything he may have taken unjustly to those who have the right to it.
- He should consult people who are qualified to give advice, and he should also perform the prayer of *istikhârah*.[2]
- He should choose righteous individuals to accompany him in this blessed travel.
- He should advise his family, acquaintances, and friends to be conscious of Allah.

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[1] Narrated by Muslim and An-Nasâ'î.

[2] See the details about this prayer in the part dealing with Prayer in this book.

- He should use for his *Hajj* or *`Umrah* money which has been earned through legal means.
- He should learn whatever he is supposed to need of the religious and *shar`î* rulings pertaining to travel, *Hajj*, and *`Umrah*. For this purpose, it is better that he seeks to be in the company of a well-versed scholar who can answer him properly whenever he needs to know anything in this connection. And, Allah knows best.

Q: What should the Muslim do on starting the journey for *Hajj* or *`Umrah* and during it?

A: He is recommended to consider the following:

- It is desirable that he chooses Thursday to start the journey on.
- It is desirable that he performs two *rak`ahs* before setting out.
- It is desirable that he says upon going out if his house, "*In the Name of Allah! I depend on Allah, and there is neither might nor power except with Allah*".
- It is desirable. that he says when mounting the means of transportation that will get him to Mecca, "*In the Name of Allah and praise be to Allah! Glory to Him Who has subjected this to us, and we could never have it (by our efforts); and verily, to Our Lord we indeed are to return! Praise be to Allah! Praise be to Allah! Praise be to Allah! Allah is the Greatest! Allah is the Greatest! Allah is the Greatest! Glory be*

to You, O Allah! I have wronged myself, so forgive me, for no one forgives sins but You !"

- It is desirable that he pays farewell to his near family and the other relatives and asks them to invoke Allah for him. He may also invoke Allah for them.
- He should not harm any of the people accompanying him. Rather, he should be helpful to them and advise them whenever they need his advice.
- He can make use of the religious allowance related to prayer on journeys, i.e., to shorten the four-*rak`ah* prayers. He may also combine the *Zuhr* Prayer and the *`Asr* Prayer as well as the *Maghrib* Prayer and the *`Ishâ'* Prayer especially when necessary.[1] And, Allah knows best.

Q: What should the Muslim do before assuming *ihrâm*?

A: If a Muslim intends to assume *ihrâm* for *Hajj* or *`Umrah*, he should consider the following pieces of advice:

- He should accommodate himself with things that will help him cut his nails, trim his moustache, and remove the hair under his armpits and that which is in the pubic area. He may not take such things if he has already done this.

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[1] See the details of shortening and combining prayers on journeys in the part dealing with Prayer in this book.

- He should take a bath and remove any dirt that may be attached to his body, but he may not take that bath if he cannot do so.
- In the case of a man, he is to take off all the stitched clothes he may be wearing. This includes hat, turban, trousers, and suit or *jilbâb* (gown or loose garment). And he is to wear instead: (1) *izâr* (wrapper), which is worn below one's waist, and the other (2) *ridâ'* (garment), which is worn round the upper part of the body. It is desirable that the *ridâ'* and the *izâr* be white and clean whether they are new or not, yet he can wear whatever shoes he likes.
- In the case of a woman, she should only take off any face cover she may be wearing, yet she can cover her face when necessary as when marriageable men are passing by for example. A woman should also take off any gloves she may be wearing. After that she can wear what Muslim women normally wear to cover themselves according to the instructions of the *Sharî`ah*. Still, there is no specific color of clothes that a *muhrim* woman is recommended to consider, but shy is not recommended to wear flashy colors.
- After that the Muslim can assume *ihrâm*. And, Allah knows best.

Q: Does the situation differ if a woman menstruates before assuming *ihrâm*?

A: If a woman menstruates before assuming *ihrâm*, she should take a bath and clean herself then she can

assume *iḫrâm* just like the other women who are not in a state of menstruation. And, Allah knows best.

Q: What should a person who is traveling by air do concerning *iḫrâm* if he passes by a *miqât*?

A: In this case he should assume *iḫrâm* while being in the plane and it is permissible for him to delay assuming *iḫrâm* until the plane lands in Jeddah airport because Jeddah is not a *miqât* except for its citizens and whoever determines the intention of performing *Ḫajj* or *`Umrah* in it from among others who are not from its citizens. And, Allah knows best.

Q: What should a person who is traveling by air – as in the previous question – do if he does not have the clothes of *iḫrâm*?

A: In this case he can keep his trousers yet take off his garment and wrap it around his shoulders and chest then assume *iḫrâm*. After that when he lands he should wear the clothes of *iḫrâm* once he procures them and take off the trousers.

In the case of a woman, she has only to remove any face cover and gloves she may be wearing. And, Allah knows best.

Q: What are the things that may perplex a *muḫrim* though they are permissible?

A: These things include the following:

- Taking a bath and changing the *izâr* or the *ridâ'*
- Covering the face on the part of man when a strong dusty wind is blowing for example and

covering it on the part of woman in the presence of marriageable men.

- Wearing *khuffs* by women.
- Tightening a belt around the waist for keeping one's money.
- Wearing a ring or a watch.
- Applying kohl.
- Shading oneself under an umbrella, a tent, a roof, or anything of the kind.
- Killing the harmful animals and birds such as the rabid dog and the kite as well as all that which is harmful. And, Allah knows best.

Q: What is stipulated for whoever wants to perform *Hajj* on behalf of someone else?

A: Whoever wants to perform *Hajj* on behalf of someone else must have performed *Hajj* on behalf of himself. In other words, in order to perform *Hajj* for someone else the Muslim must perform the prescribed *Hajj* for himself first if he is legally capable to perform it. And, Allah knows best.

Q: What should the pilgrim do when he reaches the Sacred Mosque?

A: When entering the Sacred Mosque the pilgrim should start with his right foot and say,

> *"In the Name of Allah and blessings be upon the Messenger of Allah. I seek refuge with Allah the Greatest, with His Face the most honorable, and with His ancient dominion (before which there was no dominion), against*

Satan the expelled (from Allah's Mercy). O Allah! Open for me the gates of Your Mercy!"

This invocation is to be said when entering any mosque and not only the Sacred Mosque.

When he sees the Ka`bah, the pilgrim is recommended to raise his hands and say,

"O Allah! You are (the source of) peace and (so) peace is provided by You, so salute us, O our Lord, with peace !"

He can also say,

"O Allah! Increase the honor, greatness, tribute, dignity, and righteousness connected to this House, and increase the honor, greatness, and righteousness of whoever adds to its honor and tribute from among those who make pilgrimage to it (in the form of Hajj) or `Umrah!"

And, Allah knows best.

Q: What is the *shar`î* ruling concerning the *Hajj* performed by a slave or a boy?

A: *Hajj* is obligatory upon whoever meets certain conditions. Among these condition is that he must be free and mature. This means that *Hajj* is not obligatory upon slaves or boys because a slave is always busy fulfilling the right of his master to his service and a boy is not legally responsible (*mukallaf*) because of his being under the age of puberty.

However, if a boy or a slave performs *Hajj*, his *Hajj* will be valid yet it will not suffice for the *Hajj* of

Islam which is prescribed upon them when the slave becomes free and the boy mature. It has been narrated by At-Tabarânî that the Prophet (PBUH) said,

> "*(Even) if a slave performs Hajj ten times then is set free, he is (legally asked) to perform the Hajj (prescribed by) Islam (upon whoever is able to perform it); and (even) if a boy performs Hajj ten times then becomes mature, he is (legally asked) to perform the Hajj (prescribed by) Islam.*"

It is quite encouraging for those who like to let their boys perform *Hajj* to know that it has been narrated on the authority of Ibn `Abbâs, may Allah be pleased with him, that a woman displayed a boy to the Prophet (PBUH) and asked, "Can this (boy) perform *Hajj*?" He (PBUH) said, "*Yes, and you will receive a reward (for that).*"[1] And, Allah knows best.

Q: When is capability or *istitâ`ah* established as far as *Hajj* is concerned?

A: Capability or *istitâ`ah* is established once the Muslim is physically and financially ready to go on such a journey of *Hajj* that is supposed to be hard and costly in most cases. This also includes the safety of the journey. Accordingly, an ill person is not legally asked to perform *Hajj* until his illness is cured, nor is a poor person asked to perform it until he is financially able to do so. It has been narrated on the authority of Ibn `Umar, may Allah be pleased with him, that a man came to the Prophet (PBUH) and

[1] Narrated by Muslim and At-Tirmidhi.

said, "O Messenger of Allah! What does obligate *Hajj*?" He (PBUH) replied, *"(To have) provision and a means of transportation."*[1]

It should be known that "provision" here is not to be secured for the person who wants to perform *Hajj* only, for he must secure provision – including the expenses of the journey – for the whole travel, i.e., from his homeland to Mecca and from the latter to the former as well as for his family whom he must support during his travel.

Another condition is required on the part of woman: she must have a *mahram* (her husband or any of her unmarriageable male relatives) to accompany her. If she cannot find a *mahram*, she is not legally asked to perform *Hajj* until she finds one. The Prophet (PBUH) said,

> *"It is not lawful for a woman who believes in Allah and the Last Day to go on a one-day-march journey except with a mahram."*[2]

In another narration of Muslim, on the authority of Ibn `Abbâs, the latter said that he heard the Messenger of Allah (PBUH) delivering a sermon and saying,

> *"No man is to be alone (in private) with a woman except with a mahram, and no woman is to travel except with a mahram."*

A man stood up and said, "O Messenger of Allah! My woman (wife) has set out to perform *Hajj* and I have been assigned to take part in such and such an invasion." The Prophet (PBUH) said to him, *"Go and*

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[1] Narrated by At-Tirmidhî.

[2] Narrated by Al-Bukhârî and Muslim.

perform Hajj with your woman (wife)." According to the apparent wording of this text, the Prophet (PBUH) did not specify the travel with a certain time or distance as in the first narration. And, Allah knows best.

Q: It has been narrated that – in the Farewell Pilgrimage – the Prophet (PBUH) commanded his Companions to cancel their *Hajj* and make it a `*Umrah*. Why was that?

A: This has been narrated by Muslim on the authority of Jâbir Ibn `Abdullâh, may Allah be pleased with him. What matters here is that the Prophet (PBUH) did not order his Companions to do so to show that *tamattu`* was better as some people think. Rather, he ordered them to do so to show the falsehood of a belief that was widespread during the pre-Islamic period; namely, that performing `*Umrah* during the months of *Hajj* was one of the most abominable acts. The Prophet (PBUH) wanted to show that such a belief was false and ridiculous, so he commanded that whoever among them had *hady* with him should put off his *ihrâm* for *Hajj* and make it a `*Umrah*, and he (PBUH) told them that were it not that he had already had *hady* he would have done as he had ordered them to do, i.e., he would have put off his *ihrâm* for *Hajj* and make it a `*Umrah*. He (PBUH) said,

> *"If I had known beforehand what I have come to know afterwards, I would not have brought sacrificial animals and would have performed a `Umrah. So, he who among you*

does not have the (required) sacrificial animals with him should put off his ihrâm and make this a `Umrah."[1]

Another narration of Al-Bukhârî on the authority of Ibn `Abbâs records the wrong belief referred to above as adopted during the pre-Islamic period and how the Prophet (PBUH) commanded his Companions who did not have *hady* to cancel their *Hajj* and make it a *`Umrah* to show the fallacy of that pre-Islamic conviction. And, Allah knows best.

Q: Was the Companions' canceling of *Hajj* specially pertained to them?

A: Some *faqîh*s view that this canceling of *Hajj* was specially pertained to the Companions, may Allah be pleased with them, as the Prophet (PBUH) ordered them to do so in order to uproot the wrong idea – referred to in the answer to the previous question – from the heads of people so that they would perform *`Umrah* during the months of *Hajj* then enjoy whatever the non-*muhrim* could enjoy including intercourse with women and perfuming. Those *faqîh*s add that this ruling was not to be applied anymore after the rulings of the *Sharî`ah* had been settled and clarified. They moreover prove this view with the narration of Ibn Mâjah that Abû Dharr, may Allah be pleased with him, stated that this canceling of *Hajj* was in this particular case meant only for the Prophet's Companions. And in another narration of Ibn Mâjah this time on the authority of Bilâl Ibnul-Hârith, the latter said that

[1] Narrated by Muslim.

he asked the Prophet (PBUH), "O Messenger of Allah! Is the canceling of *Hajj* in `*Umrah* (i.e., making that *Hajj* a `*Umrah*) special for us or for people in general?" He (PBUH) replied, "*Rather, it is special for us*?"[1] And, Allah knows best.

Q: Which is better: *tamattu`*, *qirân*, or *ifrâd*?[2]

A: The Companions performed *Hajj* in different forms: some performed it as *tamattu`*, some as *ifrâd*, and some as *qirân*. That is why *faqîh*s have differed as to which of these three forms of *Hajj* is better.

Mâlik and Ash-Shâfi`î are of the opinion that *ifrâd* is better because with this form the pilgrim performs "all" the ceremonies of *Hajj* and `*Umrah* when performing them each alone. They prove their opinion with what Muslim has narrated on the authority of `Â'ishah, who said,

> "We went out with the Prophet (PBUH) in the year of the Farewell Pilgrimage. Some of us assumed *ihrâm* for `*Umrah*, some assumed it for *Hajj* and `*Umrah*, and some assumed it for *Hajj* (alone); and the Prophet (PBUH) assumed *ihrâm* for *Hajj*. Those who assumed *ihrâm* for *Hajj*, or (those who did so) to connect *Hajj* and `*Umrah*, did not disengage themselves (from their *ihrâm*) until the Day of Sacrifice (the tenth day of Dhul-Hijjah)."

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[1] See *Sunan Ibn Mâjah*, 2/172.

[2] See the glossary of the book for the definition of each of the three terms.

This *hadîth* states that the Messenger of Allah (PBUH) assumed *ihrâm* for *Hajj* – and not for *Hajj* and *`Umrah* or for *`Umrah* alone – and this indicates that *ifrâd* is better.

Ahmad however maintains that *tamattu`* is better because the Prophet (PBUH) commanded his Companions, may Allah be pleased with them, to do it, and he would not command them to do except what was better for them. Ahmad has proved his view with more than one item of proof, including the fact that the Prophet (PBUH) commanded his Companions to apply *tamattu`* and expressed his sorrow for not being able to do like them because he had already had *hady* with him. This indicates the excellence of *tamattu`*. Ahmad also says that unlike the other *manâsik*, *tamattu`* is recorded in the Qur'ân; Allah says,

﴿فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَى الحَجِّ فَمَا اسْتَيْسَرَ مِنَ الهَدْيِ﴾

﴿*...whosoever performs the `Umrah in the months of Hajj, before (performing) the Hajj, he must slaughter a Hady such as he can afford...*﴾

(Qur'ân: 2: 196)

Still, Abû Hanîfah asserts that *qirân* is better because it is hard and the harder an act of worship is the better its reward becomes. Also, it is better because the Prophet (PBUH) applied it. To prove that the Prophet (PBUH) applied *qirân*, Abû Hanîfah has quoted more than one *hadîth*, including what Muslim has narrated on the authority of Anas who said that he heard the Prophet (PBUH) saying, "*Labbayka bi*

hajj wa `umrah (Here I am at Your service, (intending to perform) Hajj and `Umrah)."

Ibn Hajar has stated that it can be derived from the available narrations in this regard that the Prophet (PBUH) applied *qirân* – meaning that he attached *`Umrah* to *Hajj* – after assuming *ihrâm* for *Hajj* alone.[1]

It can also be added that the Prophet (PBUH) wished he could apply *tamattu`*, as he had ordered his Companions to do, to appease their hearts as they were sad because of not being able to do as he (PBUH) was doing. And, Allah knows best.

Q: How many times is *tawâf* to be performed by a person who applies *qirân*?

A: A person who applies *qirân* performs *tawâf* only one time and performs *sa`y* between As-Safâ and Al-Marwah only one time as well, according to the majority of scholars. This is because At-Tirmidhî has narrated on the authority of Jâbir Ibn `Abdullâh, may Allah be pleased with him, that the Messenger of Allah (PBUH) performed *Hajj* and *`Umrah* together and performed *tawâf* only one time for both of them.

Abû Hanîfah however maintains that a person who applies *qirân* is to perform *tawâf* twice one for *Hajj* and one for *`Umrah*, and that he should do the same with *sa`y*. In this way, he says, each act of worship of the two will be performed perfectly. It has been narrated that Ibn Mas`ûd, may Allah be pleased

[1] *Fathul-Bârî*, 3/427.

with him, said, "A person who applies *qirân* is to perform *tawâf* twice and *sa`y* twice." Another narration of At-Tahâwî states that `Alî, may Allah be pleased with him, gave the same judgment when he said to Abun-Nadr, "Pour a utensil of water upon yourself then assume *ihrâm* for both of them (i.e., *Hajj* and `*Umrah*) and perform *tawâf* once for each." And, Allah knows best.

Q: Is `*Umrah* an obligation like *Hajj*?

A: Some *faqîh*s, including Ash-Shâfi`î and Ahmad, maintain that it is obligatory upon any person upon whom *Hajj* is obligatory, that is, once a person is able to perform *Hajj* `*Umrah* becomes obligatory upon him as well. On the other hand, some other *faqîh*s, including Abû Hanîfah and Mâlik, assert that it is an act of the *Sunnah* and thus whoever wants to perform it voluntarily can do so and whoever does not want to perform it can do so also.

The view adopted by the Hanafîs and the Mâlikîs – that `*Umrah* is an act of the *Sunnah* – may be more evident than that of the Shafi`îs and the Hanbalîs – that is it obligatory – especially with the fact that Ask-Shawkânî has explained that the texts quoted by those who say that `*Umrah* is obligatory are interpreted as indicating the excellence of `*Umrah* and not as indicating its being obligatory. Ask-Shawkânî adds that this can be supported by the narration of At-Tirmidhî in which Jâbir, may Allah be pleased with him, said that the Prophet (PBUH) was asked whether `*Umrah* was obligatory and he (PBUH) said, *"No, but it is better (for you) to perform `Umrah."* And, Allah knows best.

Q: How many times did the Prophet (PBUH) perform *Hajj* and how many times did he perform `*Umrah*?

A: It has been authentically narrated that the Prophet (PBUH) performed *Hajj* only one time and that was the *Hajj* known as the Farewell Pilgrimage. That was in the tenth year after *Hijrah* as explicitly cited in the narration of Muslim on the authority of Jâbir, may Allah be pleased with him, when he said,

> "... The Messenger of Allah (PBUH) resided in (Medina) for nine years during which he did not perform *Hajj*, then he made a public announcement in the tenth year to the effect that he (PBUH) was about to perform *Hajj*. A large number of people came to Medina and all of them were eager to follow the Messenger of Allah (PBUH) and imitate his every action..."

to the end of the narration.

As for `*Umrah*, the Messenger of Allah (PBUH) performed it four times as authentically narrated in more than one *hadîth*. For example, it has been narrated by Al-Bukhârî that Anas, may Allah be pleased with him, said,

> "The Messenger of Allah (PBUH) performed `*Umrah* four times: (i) the `*Umrah* of Al-Hudaybiyah in (the month of) Dhul-Qa`dah when the polytheists held him back (from performing *Hajj*), (ii) the `*Umrah* (that he performed) in the next year when he made peace with them, (iii) the `*Umrah* of Al-Ji`rânah when he distributed the spoils of

(the battle of) Hunayn, and (iv) the `*Umrah* (that he performed) with his (Farewell) *Hajj*."

Thus, the Prophet (PBUH) performed *Hajj* only once and `*Umrah* four times. And, Allah knows best.

Q: Is it detestable to repeat performing `*Umrah*?

A: The majority of *faqîhs*, including Abû Hanîfah, Ash-Shâfi`î, and Ahmad, are of the opinion that `*Umrah* can be performed throughout the year and that it is permissible for the Muslim to perform it even for a number of times every month. This is because `*Umrah* is a special act of obedience with which the Muslim is supposed to seek to draw nearer to Allah every now and then, especially that the Prophet (PBUH) said,

> *"Follow Hajj and `Umrah one after another, for they both remove sins and poverty as bellows remove the refuse of iron, gold, and silver."*[1]

And, Allah knows best.

Q: What is the excellence of performing `*Umrah* in Ramadân?

A: The Prophet (PBUH) encouraged Muslims to perform `*Umrah* in the month of Ramadân in particular. He (PBUH) said,

> *"`Umrah in Ramadân is equivalent to a performance of Hajj."*[2]

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[1] Narrated by At-Tirmidhî.

[2] Narrated by Muslim.

According to another narration of Muslim, he (PBUH) said that `*Umrah* in Ramadân is equivalent to a performance of *Hajj* with him (PBUH). And, Allah knows best.

Q: If the performance of `*Umrah* in Ramadân is that great, so why did the Prophet (PBUH) not perform `*Umrah* in this month?

A: The Prophet (PBUH) performed `*Umrah* during the months of *Hajj* – and Ramadân is not one of them – in order to show that it is permissible for the Muslim to perform `*Umrah* during these months in particular, as the people during the pre-Islamic period used to prevent that claiming that it was one of the most abominable acts to perform `*Umrah* during the months of *Hajj*. Thus, he (PBUH) wanted to refute their wrong belief and show that what they prevented was lawful. Ibn Hajar commented,

> "It seems that performing `*Umrah* in Ramadân is better on the part of people other than the Prophet (PBUH), as what he did (i.e., performing `*Umrah* during the months of *Hajj*, and not performing it in Ramadân) was to refute that pre-Islamic belief. It is also probable that he used to be occupied with worshiping Allah (during this month) with (acts of worship) more important than `*Umrah*. Also, (perhaps) he feared that he would put his followers to difficulty because if he performed `*Umrah* in Ramadân they would be keen to imitate him thus combining `*Umrah* and fasting. And, the

> Prophet (PBUH) would not perform a certain act (of worship) though he liked it lest it should be (regarded as) obligatory and lest that should be hard for them."[1]

And, Allah knows best.

Q: Why is it that the Muslim who wants to perform *Hajj* should earn his livelihood through lawful means?

A: The Messenger of Allah (PBUH) said,

> *"No reward is for a hajj mabrûr (i.e., Hajj which is done according to the Sunnah and is accepted by Allah) except Paradise."*[2]

This simply means that any person who wants his *Hajj* to be *mabrûr* must earn the money spent for this *Hajj* through lawful means. This is because Allah does not bless any thing which depends on ill-gotten money, and the Prophet (PBUH) confirmed that Allah is Good (and Pure) and does not accept except that which is good (and pure). And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person who applies perfume out of forgetfulness or ignorance while being in a state of *ihrâm*?

A: A person who is in a state of *ihrâm* is forbidden to apply perfume to his body or clothes, and this applies both to men and to women. If a person does this forgetfully or out of ignorance then comes to know later on that he was mistaken, Ash-Shâfi`î

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[1] See *Fathul-Bârî*, 3/605.

[2] Narrated by Al-Bukhârî, Muslim, and others.

maintains that he must remove that perfume immediately and no expiation is required. Abû Hanîfah, Mâlik, and Ahmad however maintain that a *fidyah* (ransom) is required because of that. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person who dies while being in a state of *ihrâm* as far as perfume is concerned?

A: If a *muhrim* dies, no perfume is to be applied to his water of *ghusl* (bathing) or to his shroud because he will be resurrected on the Day of Resurrection while reciting *talbiyah*. It has been narrated by Al-Bukhârî that Ibn `Abbâs, may Allah be pleased with him, said,

> "While a man was riding (his mount) at `Arafât, he fell down it and broke his neck (and died). The Prophet said, '*Wash him with water and sidr (extract of the leaves of lote-tree) and shroud him in two pieces of cloth, and neither perfume him nor cover his head, for he will be resurrected on the Day of Resurrection reciting talbiyah (i.e., like a pilgrim).*'"

And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person who commits any of the forbiddances of *ihrâm*?

A: He is to do a penalty slaughtering as long as the forbiddance committed is not intercourse because the latter invalidates *Hajj*: if intercourse is done before

the stay at `Arafah, his *Hajj* will be invalidated because of that and he should slaughter a sheep; and if it is after the stay at `Arafah, his *Hajj* will not be invalidated and he will have to offer a *badanah* (a camel, an ox, or a cow). Important still, once the *Hajj* is invalidated, he is to repeat it the next year. And, Allah knows best.

Q: What is *ramal* and what is *idtibâ`*?

A: *Ramal* is to move quickly during the first three circuits of *tawâf* then walk at a normal pace during the other four circuits, while *idtibâ`* is that the pilgrim uncovers the right hand also while performing *tawâf*.

Ramal and *idtibâ`* are not obligations as they are acts of the *Sunnah* which are desirable for the pilgrim to consider when performing *tawâful-qudûm* (arrival circumambulation), unlike *tawâfut-tatawwu`* (voluntary circumambulation) and *tawâful-wadâ`* (farewell circumambulation). This is according to what the Prophet (PBUH) prescribed and did. And, Allah knows best.

Q: What is *at-tahallul al-awwal* (the first putting off) and what is *at-tahallul ath-thânî* (the second putting off)?

A: When the pilgrim throws Jamratul-`Aqabah (the Big *Jamrah*), it becomes lawful for him to do any of the things which have been forbidden for him during his *ihrâm* except for intercourse. Thus, once he throws this *Jamrah* he can have the hair of his head shaved or shortened and this is called *at-tahallul al-awwal* or the first putting off of *ihrâm*

with which the pilgrim can wear normal clothes, apply perfume, cut his nails, trim his mustache, wear a turban, etc., yet he is not allowed to approach women sexually. However, when he performs *tawâful-ifâdah* (leaving circumambulation), everything becomes allowed including intercourse, and this is called *at-tahallul ath-thânî* or the second putting off of *ihrâm* or *at-tahallul al-akbar* or the major putting off of *ihrâm*. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a pilgrim who has intercourse with his wife before *tawâful-ifâdah* (leaving circumambulation)?

A: If a pilgrim has intercourse with his wife before *tawâful-ifâdah*, he must slaughter a camel or a cow, and the slaughtering of a sheep will not be sufficient. More important, if he has intercourse with her before the stay at `Arafah, his *Hajj* will be invalidated because of that. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person who is in doubt concerning the number of circuits in *tawâf*?

A: In this case he should base the counting of the number of circuits on the lesser number. In other words, if he is in doubt whether he has performed four or five circuits for example, he should count the circuits performed as being four and not five then complete the *tawâf* until he finishes the required seven circuits. If however he doubts the number of circuits after finishing the *tawâf*, he is not legally asked to do anything. And, Allah knows best.

Q: What is the *shar`î* ruling concerning the performance of two *rak`ahs* after performing *t̲awâf*?

A: According to Abû H̲anîfah and Ash-Shâfi`î, after performing *t̲awâf* the Muslim must perform two *ra`kahs* behind the Maqâm of Ibrâhîm or in any other place in the Sacred Mosque, because the Prophet (PBUH) used to perform two *rak`ahs* after every *t̲awâf* he performed. It has been narrated by Al-Bukhârî on the authority of Az-Zuhrî who said that the Prophet (PBUH) never performed seven circuits of *t̲awâf* except that he performed two *rak`ahs* (after that). It has also been narrated by Al-Bukhârî that Ibn `Umar, may Allah be pleased with him, used to perform two *rak`ahs* after every *t̲awâf*.

On the other hand, Ah̲mad and Mâlik maintain that the performance of these two *rak`ahs* after *t̲awâf* is an act of the *Sunnah* just like any other voluntary act of worship.

It may be said that the first opinion – that the performance of these two *rak`ahs* is an obligation – is more evident because the Prophet (PBUH) never neglected them. It can also be added that it is desirable that the Muslim recites the chapter of Al-Kâfirûn in the first *rak`ah* and the chapter of Al-Ikhlâs̲ in the second because the Prophet (PBUH) did that. And, Allah knows best.

Q: Is it permissible for a person to perform *t̲awâf* as seven circuits followed by another seven and so on?

A: There is no harm if a person performs seven circuits of *t̲awâf* then another seven circuits for a

number of times, and after finishing that he can perform two *rak`ahs* for each *tawâf*. Thus, if he performs twenty-one circuits, for instance, he is to perform six *rak`ahs*: two for each seven circuits.[1] And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person who performs *tawâf* while riding a mount?

A: If a person has some legal excuse that prevents him from performing *tawâf* on foot, such as illness or weakness, it is permissible for him to perform *tawâf* riding some mount or carried by someone. It has been narrated by Al-Bukhârî, and Muslim on the authority of Umm Salamah, may Allah be pleased with her, that she complained to the Prophet (PBUH) that he had been afflicted by some illness and he said to her,

> "Perform *tawâf* behind the people (performing it) while you are riding (some mount)."

She said that she did as he said.

An-Nawaî has commented on this *hadîth* saying,

> "The Prophet (PBUH) ordered her to perform *tawâf* behind the people for two reasons: (i) women are to keep away from men while performing *tawâf*, and (ii) if she did that while being near to the people (by performing *tawâf* amongst them for example), her mount might harm them."[2]

And, Allah knows best.

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[1] See *Al-Mughnî*, 5/233.
[2] See his commentaries on the *hadîth* No 1276 in *Sahîh Muslim*.

Q: What is the *shar`î* ruling concerning the performance of *tawâf* by a person who is afflicted by an infectious disease such as leprosy?

A: It has been narrated by Mâlik in his *Muwatta'* that once `Umar Ibnul-Khattâb, may Allah be pleased with him, passed by a leprous woman who was circumambulating the House. He said to her, "O female slave of Allah![1] Do not harm people! If you sat in your house, it would be better for you!" The woman stayed in her house. Later on, when `Umar had died, a man passed by her and said, "The man who prevented you (from going out and performing *tawâf*) has died, so get out." She said, "By Allah, I would not obey him when he was alive and disobey him when he is dead!"

It is worth mentioning here that `Umar, may Allah be pleased with him, said those words to the woman while considering the interest of Muslims and acting upon the Prophet's words,

> *"Flee away from a leper as you would flee away from a lion."*

As, `Umar never meant to insult that Muslim woman. And, Allah knows best.

Q: What is the *shar`î* ruling concerning men's performing *tawâf* with women?

A: It is permissible that men perform *tawâf* with women, but women should maintain an appropriate distance from men so that they may not intermingle

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[1] By this he meant to start the talk with her in a gentle way so that she might not feel hurt because of what he would say after that.

with them. This is because Islam is a religion of modesty and purity and even when performing an act of worship is it not permissible that men and women intermingle. That is also why the Prophet (PBUH) commanded that women should stay behind men in congregational prayer. It has been narrated by Al-Bukhârî on the authority of Ibn Jurayj that `Â'ishah, may Allah be pleased with her, used to perform *ṯawâf* while isolating herself from men, and that once a woman said to her, "Come on, O Mother of the Believers! Let us touch the Black Stone!" and `Â'ishah refused to go with her. And, Allah knows best.

Q: Is it detestable to perform prayer after *ṯawâf* when the sun is rising?

A: If a person performs *ṯawâf* after the *Fajr* Prayer, it is permissible for him to perform the two *rak`ah*s of *ṯawâf* after the prayer because it is obligatory according to the preponderant view in this concern. He can also delay these two *rak`ah*s until about twenty minutes after the sun rises, for it is detestable to perform prayer when the sun rises. It has been narrated by Al-Bukhârî that `Urwah Ibnuz-Zubayr said that once `Â'ishah`, may Allah be pleased with her, saw some people circumambulating the House after the *Subh* (Morning) Prayer and after that they sat to listen to the preacher until the sun started to rise. Thereupon they stood up to perform prayer, so `Â'ishah commented, "They sat until the time in which performing prayer is detestable had come then they stood up to perform prayer!" Al-Bukhârî has also narrated on the authority of Ibn `Umar, may Allah be pleased with him, that he

heard the Prophet (PBUH) forbidding that prayer be performed when the sun rises or when it sets. In addition to this, Ibn Abû Shaybah has narrated that `Â'ishah, may Allah be pleased with her, said,

> "If you want to circumambulate the House after the *Fajr* Prayer or the `*Asr* Prayer delay the (two-*rak`ah*) prayer (related to *tawâf*) until the sun sets or until it rises, then perform two *rak`ahs* for each seven circuits (of *tawâf*)."[1]

Still, it is worth mentioning in this connection that the author of *Fathul-Bârî* has stated that the majority of the Prophet's Companions and those who came after them maintain that it is permissible to perform prayer after *tawâf* at any time. He has added that some of them view that it is detestable to perform such prayer (of *tawâf*) because of the generality of forbidding prayer after the *Subh* Prayer and the `*Asr* Prayer,[2] and this view has been adopted by Abû Hanîfah and Mâlik.[3] And, Allah knows best.

Q: Is it permissible to perform prayer inside the Ka`bah?

A: The Messenger of Allah (PBUH) entered the Ka`bah and performed prayer therein, and thus it is permissible for Muslims to perform prayer inside it as unanimously agreed upon by scholars. It has been

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[1] See *Fathul-Bârî*, 3/489.

[2] This forbiddance is recorded in the *hadîth* narrated by Al-Bukhârî and Muslim; it reads, "*There is no prayer after the Fajr Prayer until the sun rises, and there is no prayer after the `Asr Prayer until the sun sets.*"

[3] See *Fathul-Bârî*, 3/489

narrated by Al-Bukhârî and Muslim that `Abdullâh Ibn `Umar, may Allah be pleased with him, said,

> "The Messenger of Allah (PBUH) entered the Ka`bah along with Usâmah Ibn Zayd, Bilâl, and `Uthmân Ibn Talhah and closed the door and stayed there for some time. I asked Bilâl when he came out, 'What did the Prophet do?' He replied, 'He offered prayer with one pillar to his left and one to his right and three behind.' In those days the Ka`bah was supported by six pillars."

Therefore, it is permissible to perform prayer inside the Ka`bah whether this prayer is obligatory or voluntary. It is also possible that the Muslim enjoys the merit of performing prayer inside the Ka`bah by performing it inside the Hijr[1] of Ismâ`îl (Ishmael) because it is part of the Ka`bah. It has been narrated that the Prophet (PBUH) said to `Â'ishah, may Allah be pleased with her,

> *"O `Â'ishah! If your people had not been recently polytheists, I would have demolished the Ka`bah, and would have brought it to the level of the ground, and would have constructed two doors, one facing the east and the other one to the west, and would have added to it six cubits of space from the Hijr, for the Quraysh reduced it when they rebuilt it."*[2]

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[1] The Hijr is the unroofed portion of the Ka`bah which is at present in the form of a compound toward the northwest of the Ka`bah.

[2] Narrated by Muslim.

It has also been narrated y At-Tirmidhî that `Â'ishah, may Allah be pleased with her, said,

> "I would like to enter the House and perform prayer therein, so the Messenger of Allah (PBUH) took my hand and let me enter the Hijr and said, *'(You can) perform prayer in the Hijr if you want to enter the House (and perform prayer in it), because it is a piece from the House, but your people reduced it when they rebuilt the Ka`bah and thus separated it from the House.'"*

And, Allah knows best.

Q: Is it stipulated that a pilgrim should be in a state of *tahârah* (purification) for the ritual stay at `Arafah?

A: It is not stipulated that a pilgrim be in a state of purification for performing the ritual stay at `Arafah in *Hajj*, nor is it stipulated that he should face the *qiblah* while doing that. It has been narrated that the Prophet (PBUH) said to `Â'ishah, may Allah be pleased with her, when she was menstruating,

> *"Do whatever the pilgrim does except that you should not circumambulate the House (i.e., the Ka`bah) until you have washed yourself (i.e., performed ghusl at the end of the menstruation)."*[1]

And, Allah knows best.

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[1] Narrated by Muslim.

Q: Is it obligatory to spend the night at Muzdalifah until dawn?

A: *Faqîhs* have differed concerning the time for which the pilgrim should stay at Muzdalifah. Abû Hanîfah says that it is obligatory to spend the night at Muzdalifah until the dawn of the Day of Sacrifice. Therefore, if he leaves Muzdalifah before dawn, he is to do a penalty slaughtering. Abû Hanîfah's proof in this regard is that the Prophet (PBUH) stayed at Muzdalifah until the rise of the dawn of the Sacrifice Day, and he (PBUH) performed the *Fajr* Prayer there then headed for Minâ before sunrise. Thus, it is a must that the pilgrim does as the Prophet (PBUH) did.

Ash-Shâfi`î and Ahmad assert that it is sufficient that a pilgrim spends the night at Muzdalifah until after midnight, and there is nothing required if he leaves after that for Minâ.

The third opinion in this connection is that it is sufficient that the pilgrim spends part of the night at Muzdalifah in as much as he dismounts there, takes some rest, and performs prayer. Therefore, if he just passes by it and does not dismount, he is to do a penalty slaughtering. The proof of this view is that the Prophet (PBUH) permitted some weak men, women, and children to leave Muzdalifah during the night and this indicates that the period those people had spent at Muzdalifah was sufficient for spending the night until dawn. It has been narrated by Al-Bukhârî that Ibn `Abbâs, may Allah be pleased with him, said,

> "I was one of the weak people from among the Prophet's family whom he let proceed (to Minâ) at the night of Muzdalifah."

And, Allah knows best.

Q: What is the *shar`î* ruling about combining two prayers at `Arafât and Muzdalifah?

A: The pilgrim combines the *Zuhr* Prayer and the *`Asr* Prayer at `Arafah as *jam` taqdîm* (advancement combination) by performing the *Zuhr* Prayer as two *rak`ahs* then the *`Asr* Prayer also as two *rak`ahs* with one *adhân* and two pronouncements of *iqâmah*. This combination is done for the sake of *Hajj* and the Prophet (PBUH) applied it. That it is better for the pilgrim as with this combination he has more time in which he can invoke Allah and recite different items of *dhikr* in this blessed and special situation at `Arafah.

Also, the pilgrim combines the *Maghrib* Prayer and the *`Ishâ'* Prayer as *jam` ta'khîr* (delay combination) at Muzdalifah. Thus, he does not perform the *Maghrib* Prayer at `Arafah but delays it until he performs it with the *`Ishâ'* Prayer at Muzdalifah with one pronouncement of *iqâmah* for each, but there is no harm if he performs both prayers with one pronouncement of *iqâmah* as it has been mentioned in some narrations that the Prophet (PBUH) did that. It has been narrated by Muslim that Ibn `Umar, may Allah be pleased with him, said,

> "The Messenger of Allah (PBUH) combined the *Maghrib* Prayer and the *`Ishâ'* Prayer at Jam` (i.e., Muzdalifah) without prostration

> between the two (i.e., he did not offer any supererogatory prayer between them). He performed the *Maghrib* Prayer as three *rak`ah*s and the *`Ishâ'* as two, with one *iqâmah*."

And Al-Bukhârî has narrated that Ibn `Umar, may Allah be pleased with him, said,

> "The Prophet (PBUH) combined the *Maghrib* Prayer and the *`Ishâ'* Prayer at Jam`, each with one *iqâmah*, and he did not glorify Allah between the two (i.e., he did not offer any supererogatory prayer between them)."

This means that combining the two prayers with two pronouncements of *iqâmah* is better. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a pilgrim who performs the *Maghrib* Prayer at `Arafah during its due time?

A: According to the *Sunnah*, the *Maghrib* Prayer is to be combined with the *`Ishâ'* Prayer at Muzdalifah after finishing the stay at `Arafah. Yet, if a pilgrim performs the *Maghrib* Prayer at `Arafah during its due time, his prayer is valid but he will have done something against the *Sunnah*, as maintained by Mâlik, Ash-Shâfi`î, and Ahmad.

Abû Hanîfah and Ath-Thawrî however affirm that that will not be sufficient for him and he is to repeat the prayer because the Prophet (PBUH) combined the two prayers – the *Maghrib* and the *`Ishâ'* – so it became one of the rituals of *Hajj*, and he (PBUH) ordered Muslims to learn the *manâsik* of *Hajj* and

`*Umrah* from him. Moreover, it has been narrated by Al-Bukhârî and Muslim that Usâmah Ibn Zayd, may Allah be pleased with him, said,

> "The Prophet (PBUH) descended from `Arafah and when he reached the mountain pass (before Muzdalifah) he dismounted and urinated then performed a light ablution. I said, 'O Messenger of Allah! Prayer!' He said, '*Prayer is ahead of you.*' Then he mounted (his she-camel) and when he reached Muzdalifah *iqâmah* was pronounced and he (PBUH) performed the *Maghrib* Prayer (leading the people in it). Then *iqâmah* was pronounced (again) and he (PBUH) performed the `*Ishâ'* Prayer (leading the people in it as well) and did not perform any (voluntary) prayer between the two prayers..."[1]

to the end of the *hadîth*. The words "*Prayer is ahead of you* " indicate that this prayer (the *Maghrib*) is to be performed at Muzdalifah. And, Allah knows best.

Q: Why is it recommended that the pilgrim who performs the *Fajr* Prayer at Muzdalifah should perform it at the beginning of its stated time?

A: If a pilgrim performs the *Fajr* Prayer at Muzdalifah, it is recommended that he performs it at the beginning of its due time so that he can have more time in which he can invoke and glorify Allah at Al-Mash`ar Al-Harâm, because Almighty Allah says,

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[1] Narrated by Al-Bukhârî and Muslim.

﴿فَإِذَا أَفَضْتُم مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِن كُنتُم مِّن قَبْلِهِ لَمِنَ الضَّالِّينَ﴾

﴿*...Then when you leave `Arafât, remember Allah (by glorifying His Praises, i.e. prayers and invocations, etc.) at the Mash`ar-il-Harâm. And remember Him (by invoking Him for all good, etc.) as He has guided you, and verily, you were, before, of those who were astray.*﴾

(Qur'ân: 2: 198)

Besides, it has been narrated by Muslim on the authority of Jâbir, may Allah be pleased with him, that

> "when the Prophet (PBUH) came to Al-Mash`ar Al-Harâm (i.e., the mountain located at Muzdalifah), he faced the direction of *qiblah*, invoked Him (Allah), glorified Him (with *takbîr*), and pronounced His Oneness (with "*Lâ ilâha ill-allâh* (There is no god but Allah)"). He (PBUH) continued standing until daylight was very pronounced (in the sky)."

And, Allah knows best.

Q: Is it permissible for women and the weak people to start throwing pebbles from the time after midnight on the eve of the Sacrifice Day?

A: It is permissible for women and the weak people to do so because it has been narrated by Al-Bukhârî that Asmâ' Bint Abû Bakr, may Allah be pleased with her, stated that the Prophet (PBUH) allowed women and the disabled to do that. And, Allah knows best.

Q: Is it recommended that the pilgrim says certain words when throwing pebbles?

A: The pilgrim continues reciting *talbiyah* until he throws Jamratul-`Aqabah on the Day of Sacrifice, as he then stops reciting *talbiyah* and switches to *takbîr*. It has been narrated by Al-Bukhârî on the authority of Ibn `Abbâs, may Allah be pleased with him, that Usâmah rode behind the Prophet (PBUH) (on the prophet's she-camel) from `Arafah to Muzdalifah then he (PBUH) let Abul-Fa<u>d</u>l ride behind him from Muzdalifah to Minâ, and both of them said that the Prophet (PBUH) continued reciting *talbiyah* until he threw the *Jamrah* (Jamratul-`Aqabah).

According to the *Sunnah*, the pilgrim is to recite *takbîr* while throwing each pebble. It has been narrated on the authority of Ibn `Abbâs, may Allah be pleased with him, that Abul-Fa<u>d</u>l said,

> "I left `Arafât with the Messenger of Allah (PBUH), and he continued reciting *talbiyah* until he threw Jamratul-`Aqabah (whereupon he would be) reciting *takbîr* with every *pebble*..."[1]

It has also been narrated that `Abdullâh Ibn Mas`ûd and Ibn `Umar, may Allah be pleased with both of them, used to say on throwing Jamratul-`Aqabah, "O Allah! Make it a *<u>h</u>ajj mabrûr* (i.e., *<u>H</u>ajj* which is done according to the *Sunnah* and is accepted by Allah) and praiseworthy endeavor!"

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[1] Narrated by Ibn Khuzaymah.

Moreover, `Aṯâ' says, "When you are to throw (pebbles), recite *takbîr* making (each) *takbîrah* follow (each act of) throwing." And, Allah knows best.

Q: Why is it that woman is forbidden from having the hair of her head shaved?

A: It is not permissible for a woman to have the hair of her head shaved – though it is permissible for men (rather obligatory upon them) to have their hair shaved or cut short – for *Hajj* or *`Umrah* simply because a woman's hair is an integral part of her beauty and if this hair is shaved that will be a sort of "disfigurement," which may cause her husband to dislike her or even divorce her. And, Islam does not mean to harm women or enjoin things that may cause such disfigurement or marital disunion.

It has been narrated by At-Tirmidhî that `Alî, may Allah be pleased with him said,

> "The Messenger of Allah (PBUH) has forbidden that a woman should have (the hair of) her head shaved."

It has also been narrated by Abû Dâwûd on the authority of Ibn `Abbâs, may Allah be pleased with him, that the Prophet (PBUH) said,

> *"Women are not (legally asked) to shave (the hair of their heads), and it is only that they are (asked) to shorten (that hair)."*

The amount that is to be shortened from a woman's hair is what equals a fingertip, i.e., two centimeters, as judged by Ibn `Umar, may Allah be pleased with him. And, Allah knows best.

Q: Why is it that certain women can be exempted from *tawâful-wadâ`* or farewell circumambulation?

A: To make things easy for Muslim women, the *Shar`îah* has excluded a woman who is menstruating or has postnatal bleeding from performing *tawâful-wadâ`* or farewell circumambulation so that her family and companions may not be harmed because of the delay if she waits until her bleeding stops and then performs that *tawâf*. The relationship between women and men is also taken into consideration as the latter may dislike women or dislike to accompany them.

There are certain items of proof which indicate that such women are excluded from farewell circumambulation. For example, it has been narrated by Al-Bukhârî that `Â'ishah, may Allah be pleased with her, said that Safiyyah Bint Huyayy (the Prophet's wife), may Allah be pleased with her, got her period (after performing *tawâful-ifâdah* [leaving circumambulation]). `Â'ishah added that she told the Prophet (PBUH) that Safiyyah had got her period and he (PBUH) said, "*Will she detain us*?" But `Â'ishah said that she then told him (PBUH) that Safiyyah performed *tawâful-ifâdah* then her menstruation started. Thereupon he (PBUH) allowed her to depart. In another narration of Al-Bukhârî the Prophet (PBUH) asked Safiyyah, "*Did you not perform tawâf of the Ka`bah on the Day of Sacrifice (i.e., tawâful-ifâdah)* ?" Safiyyah replied in the affirmative, so he (PBUH) said to her, "*There is no harm for you to proceed on with us.*"

These texts and others indicate that *tawâful-wadâ`* is cancelled on the part of any woman who is in a state of menstruation or postnatal bleeding. Thus, she can leave Mecca without paying farewell to the Ka`bah through this *tawâf* if her family are in a hurry and want to leave soon. And, Allah knows best.

Q: Is it obligatory that the Meccan pilgrims perform farewell circumambulation?

A: No farewell circumambulation is required on the part of the people of Mecca simply because paying farewell is done by those who are to "leave" the place for their homelands while the people of Mecca will stay in it so they do not need to pay farewell. In addition to this, there is no *sa`y* after farewell circumambulation nor is there *ihrâm* before it, so the pilgrim can pay farewell to the House while wearing his normal clothes – and not those of *ihrâm* – then leave for his homeland. And, Allah knows best.

Q:Why is it desirable that the pilgrim departs soon to return to his family?

A: When the pilgrim finishes the *manâsik* of *Hajj*, it is desirable for him to leave as soon as possible and return to his family so that he may not become weary of staying in the sacred precincts—something that may be a sin in its own right. Besides, after finishing the duties of *Hajj* the pilgrim starts to yearn for his family and his homeland to such an extent that he may be fully preoccupied with this feeling. That is why Almighty Allah has ordered that after finishing the *manâsik* the Muslim should not be heedless of

remembering Him. This is derived from the following Qur'ânic words,

﴿فَإِذَا قَضَيْتُم مَّنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ۞ وَمِنْهُم مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۞ أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ﴾

﴿So when you have accomplished your Manâsik (i.e. Ihrâm, Tawâf of the Ka`bah and As-Safâ and Al-Marwah, stay at `Arafât, etc.), remember Allah as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: 'Our Lord! Give us (Your Bounties) in this world!' and for such there will be no portion in the Hereafter. And of them there are some who say: 'Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!' For them there will be alloted a share for what they have earned. And Allah is Swift at reckoning.﴾

(Qur'ân: 2: 200-202)

It has been narrated by Al-Bukhârî and Muslim on the authority of Abû Hurayrah, may Allah be pleased with him, that the Prophet (PBUH) said,

"Traveling is a piece of torture (i.e., it is torturous). It disturbs one's eating, drinking, and sleeping. Therefore, when you fulfill

your job (i.e., what you have gone on journey for), you should hasten back to your family."

Also, it has been narrated by Ad-Dâruqutnî on the authority of `Â'ishah, may Allah be pleased with her, that the Messenger of Allah (PBUH) said,

> *"When any one of you fulfills his job (i.e., what he has gone on journey for), he should hasten back to his family, for this is greater in terms of the reward he (will receive)."*

And, Allah knows best.

Q: What is the difference between *Hajj* and *`Umrah*?

A: *`Umrah* is different from *Hajj* in the following:

- There is no stay at `Arafah in *`Umrah*.
- No spending of the night at Muzdalifah is required in *`Umrah*.
- *`Umrah* contains no throwing of pebbles.
- There is no specific time during which *`Umrah* is to be performed, unlike *Hajj* which is to be performed in a specific time during the year. Thus, *`Umrah* can be performed throughout the year including the months of *Hajj*.

Accordingly, if a person assumes *ihrâm* for *`Umrah* from the *miqât* specified for him then circumambulates the Ka`bah in seven circuits then performs *sa`y* between As-Safâ and Al-Marwah in seven phases, he will have performed a *`Umrah* completely with all its pillars. And after that he is to have the hair of his head shaved or shortened, thus finishing all the acts

related to `*Umrah*. This is simply the difference between *Hajj* and `*Umrah*. And, Allah knows best.

Q: What is the *ihsâr* or "prevention" because of which it becomes lawful for a *muhrim* to put off *ihrâm*?

A: In principle, Almighty Allah has commanded that all the ceremonies of *Hajj* and `*Umrah* must be performed properly and completely, and that we are to offer *hady* if something prevents us from completing them. He says,

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ﴾

﴿*And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad), the Hajj and `Umrah (i.e. the pilgrimage to Makkah) for Allah. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel, etc.) such as you can afford...*﴾

(Qur'ân: 2: 196)

When a person is prevented from completing *Hajj* or `*Umrah*, he is called "*muhsar*" (prevented) and the state in which he becomes then is called "*ihsâr*" (prevention). This *ihsâr* happens when a person is prevented from completing the *manâsik* because of illness or an enemy who is waiting to harm him, for example. In this case this *muhsar* or prevented person is allowed to put off *ihrâm* and slaughter a sheep for example, and this is what is meant by

Allah's words in the verse quoted above ﴾... *But if you are prevented (from completing them), sacrifice a Hady such as you can afford...*﴿

Essential still, the least form of *hady* is one sheep yet it is better to slaughter a cow or a camel. Slaughtering a sheep – and not a camel or a cow – is sufficient because Almighty Allah says, ﴾... *sacrifice a Hady such as you can afford...*﴿ meaning: sacrifice whatever you can afford from among the animals that can be slaughtered to be offered as presents to the Sacred House of Allah.[1] This ruling applies whether the pilgrim has already got the *hady* with him or not and whether the *ihrâm* is for *Hajj* or *`Umrah*. And, Allah knows best.

Q: Where is the *ihsâr*-oriented *hady* to be slaughtered?

A: All forms of slaughtering which are required in *Hajj* and *`Umrah* –including those related to *tamattu`*, *qirân*, or penalty slaughtering – are to be executed inside the Haram so that the poor of the Haram can eat from the meat of the slaughtered animals. The Haram here refers to Mecca and the areas around it such as Minâ, Muzdalifah, and the places where gaming (hunting) is prohibited.

However, scholars have differed concerning the place where the slaughtering related to *ihsâr* (explained in the answer to the previous question) can be done. The majority of scholars – including Mâlik, Ash-Shâfi`î, and Ahmad – maintain that it is

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[1] This is the literal meaning of "*hady*" as it is has the meaning of "*hadiyyah*" or present.

to be done at the place of *ihsâr*, i.e., where the pilgrim has been prevented from completing *Hajj* or *`Umrah*. They add that it makes no difference whether the place of *ihsâr* is inside the Haram or not. On the other hand, Abû Hanîfah asserts that this slaughtering of *ihsâr* is not to be executed except inside the Haram because Almighty Allah says,

﴿لَكُمْ فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُسَمًّى ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ﴾

﴿*In them (cattle offered for sacrifice) are benefits for you for an appointed term, and afterwards they are brought for sacrifice unto the ancient House.*﴾

(Qur'ân: 22: 33)

Abû Hanîfah says that the words ﴿*... and afterwards they are brought for sacrifice unto the ancient House*﴾ means that they are to be brought to the place in which they are to be sacrificed and this place is "the ancient House" which refers to the Haram.

The preponderant view concerning this matter – and Allah knows best – is that of the majority, because the Messenger of Allah (PBUH) became in a state of *ihsâr* in Al-Hudaybiyah when the polytheists prevented him from entering Mecca, so he slaughtered the *hady* in Al-Hudaybiyah, which is not part of the Haram. Besides this, the words ﴿*... and afterwards they are brought for sacrifice unto the ancient House*﴾ may concern people who are not in a state of *ihsâr*, as they can reach the Haram, unlike those who are prevented from doing so. And, Allah knows best.

Q: What are the conditions obligating the slaughtering related to *tamattu`*?

A: There are five conditions which obligate the slaughtering related to *tamattu`*, as follows:

1. That the pilgrim performs *`Umrah* before *Hajj*, so if he performs *Hajj* then *`Umrah* he is not a *mutamatti`*.
2. That he assumes *ihrâm* for *`Umrah* during the months of *Hajj*: Shawwâl, Dhul-Qa`dah, and ten days from Dhul-Hijjah.
3. That he performs *Hajj* during the same year in which he performed *`Umrah*, because Almighty Allah says, ﴾*...whosoever performs the `Umrah in the months of Hajj, before (performing) the Hajj, he must slaughter a Hady such as he can afford...*﴿(Qur'ân:2:196)
4. That the pilgrim is not one of the people of Mecca, because Almighty says in the same verse quoted above, ﴾*... This is for him whose family is not present at Al-Masjid-al-Harâm (i.e. non-resident of Makkah)...*﴿
5. That he assumes *ihrâm* for *Hajj* from Mecca, so if he returns to the *miqât* and assumes *ihrâm* from it for *Hajj* he will not have to sacrifice any *hady*, according to the view of Ash-Shâfi`î. Abû Hanîfah however says that he will have to sacrifice the *hady* unless he returns "to his homeland".

These are the conditions which, if met, the pilgrim in question must sacrifice *hady* for applying the form of *Hajj* known as *tamattu`*. And, Allah knows best.

Q: What are the characteristics of the Sacred Mosque?

A: There are many characteristics of the Sacred Mosque. The following may be the most important of them.

- A prayer performed in it is better than a hundred thousand prayers performed in any other mosque.
- It is the best area of land on earth.
- It is the *qiblah* of all Muslims throughout the world.
- It is an obligation that the Muslim makes pilgrimage to it.
- Whoever enters it is safe and secure.
- Paradise is the reward of whoever visits it with a pious heart and a pure intention.
- Whoever intends inside it to commit some sin is to be punished for that, as Almighty Allah says, ﴾*... And whoever inclines to evil actions therein or to do wrong, him We shall cause to taste a painful torment.*﴿ (Qur'ân: 22: 25)
- Its trees and grass are prohibited for *muhrims* and non-*muhrims* even the people of the Haram.
- Its game is prohibited for all people including the people of the Haram.
- Whoever acts against the religion of Islam is to be prevented from entering it, according to the view of the majority of scholars.

- Its pickings are not lawful for whoever finds them and intends to possess them, but it is permissible to pick up such gleanings for the purpose of searching for those who possess them.
- It is prohibited to bury the body of a polytheist in it.
- It is the place specified for sacrificing *hady*.
- It is "not detestable" to perform voluntary prayer in it at "any" time. This ruling applies to Mecca and all the area constituting the Haram.
- No *hady* is required on the part of the person who applies *tamattu`* or *qirân* if he is from its people.
- In it there is the well of Zamzam whose water is sufficient as food and remedy.
- In it the Revelation was sent down on the Prophet (PBUH).
- In it Abrahah and his soldiers – the People of the Elephant – were defeated.
- It was where the journey of *Al-Isrâ' wal-Mi`râj* (The Nocturnal Journey and the Ascension) started.
- In it the moon was cleft asunder to be a proof of the truthfulness of the Prophet (PBUH), as the people of Mecca requested Prophet Muhammad to show them a miracle, so he showed them the splitting of the moon.
- In it was the greater conquest when the idols were destroyed and falsehood vanished.
- In its precincts Prophet Muhammad (PBUH) was born.

These may be the most important characteristics of the Sacred Mosque. And, Allah knows best.

Q: What is the difference between the known days (*ayyâm ma`lûmât*) and the appointed days (*ayyâm ma`dûdât*)?[1]

A: Almighty Allah says,

﴿لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَى مَا رَزَقَهُم مِّنْ بَهِيمَةِ الأَنْعَامِ﴾

﴿*That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade, etc.), and mention the Name of Allah on appointed days* ***(ayyâm ma`lûmât)****, over the beast of cattle that He has provided for them (for sacrifice)...*﴾

(Qur'ân: 22: 28)

Almighty Allah also says,

﴿وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلاَ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلاَ إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ﴾

﴿*And remember Allah during the appointed days* ***(ayyâm ma`dûdât)****. But whosoever*

[1] According to many of those who have translated meanings of the Qur'ân into English, both *ayyâm ma`lûmât* and *ayyâm ma`dûdât* are translated as "appointed days" as in the translation of the meaning of the two verses to follow. Thus, "the known days" for the first and "the appointed days" for the second can be regarded as literal translation of each term, just to distinguish between them.

hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allah (fear Him), and know that you will surely be gathered unto Him.﴿

(Qur'ân: 2: 203)

The *ayyâm ma`lûmât* are the first ten days of the month of Dhul-Hijjah and the last of them is the Day of Sacrifice, whereas the *ayyâm ma`dûdât* are the three days following the Day of Sacrifice.

According to another interpretation, the *ayyâm ma`dûdât* are the three days following the Day of Sacrifice while the *ayyâm ma`lûmât* are the Day of Sacrifice and two days after it. This has been attributed to Ibn `Umar, may Allah be pleased with him. And, Allah knows best.

Q: What is the excellence of performing prayer in the Sacred Mosque, the Prophetic Mosque, the Aqsâ Mosque, and Qubâ' Mosque as distinguished from the other mosques?

A: It has been narrated by Ahmad and Ibn Mâjah on the authority of Jâbir, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

> *"A prayer performed in this mosque of mine is better than a thousand prayers performed in any other mosque except the Sacred Mosque, and a prayer performed in the Sacred Mosque is better than a hundred thousand prayers performed in any other mosque."*

It has also been narrated by At-Tabarânî and Ibn Khuzaymah on the authority of Abud-Dardâ', may Allah be pleased with him, that the Prophet (PBUH) said,

> *"A prayer performed in the Sacred Mosque equals a hundred thousand prayers; a prayer performed in my mosque equals a thousand prayers; and a prayer performed (in the Aqsâ Mosque) in Jerusalem equals five hundred prayers."*

And, it has been narrated by At-Tirmidhî on the authority of Usayd Ibn Zahîr Al-Ansârî, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

> *"A prayer performed in the mosque of Qubâ' is like (performing) a `Umrah."*

And, Allah knows best.

Q: What are the things by which a woman is marked with regard to *Hajj* and *`Umrah*?

A: Woman is marked by the following things:

- She is not forbidden to wear stitched clothes like men and thus she can assume *ihrâm* while wearing her normal clothes except for the face cover and gloves.
- It is permissible for her to wear *khuff*s.
- She is not to uncover her head.
- She must have a *mahram* to accompany her.
- She does not apply *ramal* or *idtibâ`* while performing *tawâf*.

- She does not move quickly between the two green flags in the *mas`â* (place of *sa`y*).
- She does not raise her voice with *talbiyah*.
- She needs the permission of her husband to perform voluntary *Hajj*, yet she can perform the obligatory *Hajj* without his permission if he prevents her.
- It is not permissible for woman to have the hair of her head shaved, and she is only asked to cut a part equal to a fingertip (two centimeters) from her hair.
- She does not touch the Black Stone if it is surrounded by men.
- If she is overtaken by menstruation, she can perform all the *manâsik* except for *tawâf* which she delays until her menstruation is over.
- She is exempted from *tawâful-wadâ`* or farewell pilgrimage if she is afflicted by menstruation or postnatal bleeding.

This is in general what differentiates women from men as far as *Hajj* and *`Umrah* are concerned. And, Allah knows best.

Q: What is the difference between *hady* and *fidyah*?

A: *Hady* (sacrificial animal) may be obligatory as in the case of *tamattu`* or *qirân*, and *hady* here is a sheep or one seventh of a cow or one seventh of a camel. *Hady* may also be an act of the *Sunnah*, and there is no limit of this form of *hady* as the Muslim can slaughter for the poor of the Haram whatever he

wants of *hady*. According to the *Sunnah*, whoever presents *hady* is recommended to eat of its meat whether is it is obligatory or an act of the *Sunnah*.

Fidyah (ransom) however is a penalty slaughtering which is prescribed upon any pilgrim who commits any of the things forbidden in *ihrâm* or neglects any duty related to Hajj. This also includes the *fidyah* referred to in the following verse,

﴿وَلاَ تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ فَمَن كَانَ مِنكُم مَّرِيضاً أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾

﴿*... and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Sawm (fasts) or giving Sadaqah (charity) or offering sacrifice...*﴾

(Qur'ân: 2: 196)

And, Allah knows best.

Q: What is the amount of *fidyah* required for committing one of the forbiddances of *ihrâm* and that which is required for neglecting one of the duties of Hajj ?

A: The answer to this question can be presented in the following points:

1. If a pilgrim – man or woman – removes hair or nails or applies perfume, and if a

man wears stitched clothes or covers his head, and if a woman wears gloves or a face cover, one *fidyah* is required for "each" of these forbidden things. This *fidyah* is to slaughter a sheep, or to feed six poor people, or to observe fast for three days. The pilgrim can choose between these three alternatives.

2. If the pilgrim neglects one of the duties of *Hajj*, such as throwing pebbles and spending the night at Muzdalifah and Minâ, a penalty slaughtering is required for this. If he cannot afford it he can observe fast for ten days three of which are done during *Hajj* and seven when he returns to his homeland, and if he cannot observe the three-day fast during *Hajj*, he can observe it along with the other seven days when he returns home. And, Allah knows best.

Q: What is the excellence of the first ten days of Dhul-Hijjah?

A: There are a number of *hadîths* that indicate the excellence of the first ten days of Dhul-Hijjah. For example, it has been narrated by At-Tabarânî on the authority of Ibn `Abbâs, may Allah be pleased with him, that the Prophet (PBUH) said,

> *"There are no days on which doing righteous deeds is dearer to Allah, Glorified and Exalted be He, than these days (meaning the ten days of Dhul-Hijjah)."*

Those listening said, "O Messenger of Allah (PBUH)! Not even *jihâd* in the cause of Allah?" He (PBUH) said,

> *"Not even jihâd in the cause of Allah, except for a man who goes out with (the intention of dedicating) his soul and property then comes back with nothing."*

It has moreover been narrated that Anas Ibn Mâlik, may Allah be pleased with him, stated,

> "It was said that each day of the ten days (of Dhul-Hijjah) is equivalent to a thousand days and that the day of `Arafah is equivalent to ten thousand days,"

meaning in excellence.

That is why it is desirable that the Muslim performs as many acts of worship as possible during these days. And, Allah knows best.

Q: If a man wants to perform *Hajj* or `*Umrah* and wears the clothes of *ihrâm* in the airplane yet he does not know the *miqât* where he should assume *ihrâm*: can he delay assuming *ihrâm* until he reaches Jeddah?

A: If a person intends to travel by air for performing *Hajj* or *`Umrah*, he can take a bath in his house and wear the *izar* and the *ridâ'* if he wants, and when he is a short distance far away from the *miqât* he can assume *ihrâm*.

If however he does not know the *miqât*, he can ask the pilot or one of those on board if any of them is

well-known for his knowledge and experience in this regard. And, Allah knows best.

Q: If a person intended to perform *Hajj* and traveled by air for doing so yet did not assume *ihrâm* until he reached Jeddah where he assumed it, is their any expiation for that?

A: First of all, whenever such a person lands in Jeddah and he is one of the people of Ash-Shâm or Egypt, he is to go to Râbigh and assume *ihrâm* there and not in Jeddah itself. Also, if he comes from Najd and does not assume *ihrâm* until he lands in Jeddah, he is to go to As-Sayl – which is Wâdî Qarn – and assume *ihrâm* there.

If however such a person assumes *ihrâm* in Jeddah and does not go to the pinpointed place, he is to slaughter a sheep in Mecca and distribute it among the poor. He can also offer one seventh of a camel or one seventh of a cow to compensate for what he has committed. And, Allah knows best.

Q: If a person assumes *ihrâm* for *Hajj* and *`Umrah* together (i.e., applies *qirân*) and after performing *`Umrah* he puts off his *ihrâm*, will he be considered a *mutamatti`*?

A: Yes, if he assumes *ihrâm* for *Hajj* and *`Umrah* as *qirân* and performs *tawâf* and *sa`y* then makes it a *`Umrah*, he is a *mutamatti`* and in this case he is to sacrifice the *hady* required for *tamattu`*. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person who intends to perform *Hajj* alone (i.e., as *ifrâd*) yet makes it *tamattu`* when he reaches Mecca by performing *`Umrah* then putting off *ihrâm*?

A: He can do so, that is, he can perform *`Umrah* then put off *ihrâm* then assume *ihrâm* for *Hajj*, and in this case he will have to sacrifice the *hady* required for *tamattu`* because what he has done is *tamattu`*. And, Allah knows best.

Q: Is there any specific formula with which the person can express intention for performing *Hajj* if he intends to perform it on behalf of someone else?

A: Intention is originally determined in the heart, and thus this person can determine in his heart that the *Hajj* he is going to perform is on behalf of such and such person. He can also express this intention with words by saying, "O Allah! Here I am at Your service for performing *Hajj* on behalf of so and so." Besides, when he performs the duties of *Hajj* he does not need to express that what he is doing is on behalf of the person in question, as the first intention is general and suffices for all the duties and acts related to *Hajj*. In a word, after determining or expressing the intention on assuming *ihrâm*, he performs the duties of *Hajj* just as he would do for himself. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person who cuts a tree in the H̲aram?

A: If a person cuts a big tree in the H̲aram he is to slaughter a *badanah*, and if it is a small one he is to slaughter a sheep. Yet it is permissible to cut the branches that hinder people's path and harm them. It is also permissible to cut what is grown by man. And, Allah knows best.

Q: What are the boundaries of the Meccan H̲aram?

A: The boundaries of the Meccan H̲aram are as follows: Al-Ji`rânah eastward, Ash-Shumaysî westward, At-Tan`îm northward, Wâdî Nakhlah northeastward, and Ad̲âh southward. Interestingly enough, there are visible flags that refer to the boundaries of the H̲aram. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a *muh̲rim* whose hair falls when he is performing ablution?

A: There is no harm in this as long as he does not cause the hair to fall deliberately. For, if he causes his hair to fall on purpose or cuts his hair while being in a state of *ih̲râm*, he will have committed one of the forbidden things related to *ih̲râm*. In this regard, it should be known that there is dead hair that falls down while the person moves his hair when performing ablution or taking a bath, and there is no harm in this. And, Allah knows best.

Q: Can a person assume *ihrâm* while wearing socks and gloves?

A: It is not permissible for a person to be in a state of *ihrâm* while wearing socks, nor is it permissible for him to wear *khuffs* unless he cannot find shoes, because the Prophet (PBUH) said,

> "*Whoever does not find shoes can wear khuffs, and whoever cannot find izâr can wear trousers.*"

This *hadîth* is unanimously agreed upon as authentic.

As for woman, there is no harm if she wears *khuffs* or socks while being in a state of *ihrâm* because they secure more covering for her body. But she can let down her clothes so that they may cover her feet and then she will not need to wear socks or *khuffs*.

Still, it is not permissible neither for man nor for woman to wear gloves while being in a state of *ihrâm* because the Prophet (PBUH) said concerning a *muhrim* woman,

"*A woman must not wear a face cover or gloves.*"[1]

As this is forbidden for women, it is more becoming that it is forbidden for men as well. That is why the Prophet (PBUH) said regarding the man who died while being in a state of *ihrâm*,

> "*Wash him with water and sidr (extract of the leaves of lote-tree) and shroud him in two pieces of cloth, and neither perfume him nor cover his head, for he will be resurrected on the Day of Resurrection reciting talbiyah (i.e., like a pilgrim).*"

[1] Narrated by Al-Bukhârî.

This has been narrated by Al-Bukhârî on the authority of Ibn `Abbâs, may Allah be pleased with him. And, Allah knows best.

Q: Should a person who has assumed *i<u>h</u>râm* for *`Umrah* keep marching until he performs *`Umrah* or can he dismount for some time to rest a bit then proceed?

A: It is not obligatory that such a *mu<u>h</u>rim* keeps marching until he performs *`Umrah*. Rather, he can rest on his way in whatever rest house he wants as long as he needs to do so, while being in a state of *i<u>h</u>râm*. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person who cannot wear the clothes of *i<u>h</u>râm* because he is paralyzed?

A: If a person cannot wear the *i<u>h</u>râm* clothes because of such a disability, he can wear whatever clothes that suit his condition, but he should slaughter a sheep and distribute it among the poor, or feed six poor people giving a half of *<u>s</u>â`* of food to each, or observe fast for three days. This is how scholars have judged comparing this case with having the hair of the head shaved because of some legal excuse; Almighty Allah says,

﴿وَلاَ تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ فَمَن كَانَ مِنكُم مَّرِيضاً أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾

﴾... *and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Sawm (fasts) or giving Sadaqah (charity) or offering sacrifice...*﴿

(Qur'ân: 2: 196)

The Prophet (PBUH) explained that the fast that is to be observed as ordained in this verse is for three days, that the *sadaqah* mentioned in the verse is feeding six poor people giving a half of *sa`* of food to each, and that the sacrifice is to be offered by slaughtering one sheep. And, Allah knows best.

Q: Is it forbidden that the *muhrim* perfumes his body?

A: What is forbidden as far as perfuming in *ihrâm* is concerned is that the *muhrim* applies it to the clothes of *ihrâm*, i.e., the *izâr* and the *ridâ'*. However, according to the *Sunnah*, he can apply perfume to his body including his head, beard, armpits, etc. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person who came to Mecca for something other than *Hajj* and *`Umrah* then wanted to perform *Hajj* or *`Umrah*?

A: A person may come to Mecca to visit a relative of his for example then he may wish to perform *Hajj* or *`Umrah*. There is no problem in this but he should consider certain things: if it is *Hajj* that he wants to

perform, he can assume *ihrâm* for it from the place where he is whether he is in Mecca or its suburban; and if it is *`Umrah*, he is to go outside the Haram to assume *ihrâm* for *`Umrah*. He can go to At-Tan`îm to do so because when `Â'ishah, may Allah be pleased with her, wanted to perform *`Umrah* the Prophet (PBUH) ordered her to go out to At-Tan`îm to assume *ihrâm* for it. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person who has a wet dream while performing *Hajj*: does this invalidate his *Hajj* ?

A: Having a wet dream does not invalidate *Hajj* or *`Umrah*, and whoever has such a dream while being in a state of *ihrâm* is to perform *ghusl* for *janâbah* if he finds semen, and no *fidyah* is required for that because he did not have the wet dream on his own accord. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person who performs *sa`y* before *tawâf* in *Hajj* ?

A: He does not have to repeat the *sa`y* because it has been narrated by Abû Dâwûd on the authority of Usâmah Ibn Sharîk who said that he set out with the Prophet (PBUH) for performing *Hajj*. The people would come to him and one of them would say, "O Messenger of Allah! I performed *sa`y* before *tawâf*," or that he did one thing before or after another, and he (PBUH) would say "*There is no harm (in this).*" And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person who performed *tawâf* and did not perform *sa`y* thinking that it was not obligatory then after five days he was told that he should have performed *sa`y*: is it permissible for him to perform *sa`y* without performing *tawâf* before it?

A: If a person does not perform *sa`y* after *tawâf* thinking that it is not obligatory then someone tells him that he should have performed *sa`y*, he is to perform *sa`y* only and there is no need for performing *tawâf* before it. This is because it is not stipulated that *sa`y* must be performed immediately after *tawâf*. Even if that person delayed *sa`y* on purpose, there is no harm, yet it is better that *sa`y* be performed after *tawâf*. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person who forgetfully wears stitched clothes without having the hair of his head shaved or shortened then remembers that he has not had his hair shaved or shortened?

A: In this case he is to take off the stitched clothes once he remembers that then he should have the hair of his head shaved or shortened then wear the stitched clothes again. Also, if he forgetfully or ignorantly has his hair shaved or shortened while wearing stitched clothes, that will be sufficient and he will not have to repeat the shaving or shortening. After all, he must take off the stitched clothes so that he can have his hair shaved or cut short "while being in a state of *ihrâm*" because stitched clothes contradict *ihrâm*. And, Allah knows best.

Q: What is the *shar`î* ruling if *iqâmah* is pronounced for prayer while a person is performing *ṯawâf* or *sa`y*?

A: in this case he can join the prayer then complete his *ṯawâf* or *sa`y* starting from the point he had reached before joining the prayer. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a man who touches a marriageable woman while performing *ṯawâf* ?

A: If a man touches the body of a marriageable woman while performing *ṯawâf* due to crowdedness, this does not affect his *ṯawâf* negatively, according to the preponderant view in this concern.

It is worth mentioning here that scholars have differed whether touching a marriageable woman invalidates ablution or not. Some say that it invalidates it, some assert that it does not invalidate it, and still some maintain that it invalidates ablution if it is done with sexual lust. And, Allah knows best.

Q: What is the *shar`î* ruling concerning a person who reached Mecca at the afternoon of the day of `Arafah and could not perform *ṯawâful-qudûm* (arrival circumambulation)?

A: This person has more than one choice. He can enter Mecca and perform *ṯawâf* and *sa`y* then go to `Arafat where he stays even during the night then he can leave for Muzdalifah where he spends the night. He can also go to `Arafat immediately and stay there until sunset then leave for Muzdalifah where he will

perform the *Maghrib* and the *`Ishâ'* prayers and spend the night, then he can perform *tawâf* and *sa`y* on the Day of Sacrifice or even after that and no penalty slaughtering is required because of that if he assumed *ihrâm* for *Hajj* only. If however he assumed *ihrâm* for *Hajj* and *`Umrah*, he should offer the *hady* required for *tamattu`*. And, Allah knows best.

Q: What are the mistakes that may be committed by some pilgrims when performing the different duties of *Hajj* and *`Umrah*?

A: These mistakes may be outlined as follows:

1. Mistakes related to *ihrâm*:

The mistake that may be committed as regards *ihrâm* is that the pilgrim surpasses the *miqât* specified for him by the *Sharî`ah* without assuming *ihrâm* from it. Whenever this happens, the pilgrim is to return to the *miqât* – if he can do so – and assume *ihrâm* from it or else he will have to offer a *fidyah*.

2. Mistakes related to *tawâf*:

- A pilgrim may start performing *tawâf* before the Black Stone.

- He may perform *tawâf* inside the Hijr of Ismâ`îl (Ishmael), peace be upon him. This invalidates *tawâf* because he will not be circumambulating the Ka`bah as he will be circumambulating a part of it because the Hijr is part of the Ka`bah.

- He may apply *ramal* – by moving quickly – when performing the seven circuits of *tawâf*, and not during the first three circuits as required according to the *Sunnah*, and this *ramal* is to be applied to *tawâful-qudûm* (arrival circumambulation) in particular.

- He may compete with people to touch and kiss the Black Stone. It is better for a Muslim not to touch or kiss the Black Stone than to harm his Muslim brothers and sisters, especially with the fact that he can point toward it when he is in front of it.

- He may rub his body against the Black Stone seeking to obtain a blessing because of that. This is an innovation in the religion (*bid`ah*).

- He may touch all the pillars – or even the walls – of the Ka`bah and rub his body against it. The Prophet (PBUH) did not touch except the Black Stone and the Yemenite Corner.

- He may specify an invocation for each circuit of *tawâf*. It has been authentically narrated that the Prophet (PBUH) would recite *takbîr* whenever he passed by the Black Stone and that he would say when being between the Stone and the Yemenite Corner in the last circuit,

> *"Our Lord! Give us in this world that which is good and in the Hereafter that which is good, save us from the torment of the Fire, and admit us to Paradise with Al-Abrâr*[1]*, O Almighty, O Most Forgiving, O Lord of the Worlds !"*

- He may raise his voice while performing *tawâf* to the extent that he disturbs and confuses the others who are performing *tawâf* with him.

- He may compete with others to perform the two prayers attached to *tawâf* at the Maqâm of Ibrâhîm. It will be sufficient if he performs these two *rak`ahs* at any place inside the Haram.

[1] Those who are obedient to Allah and follow His Orders strictly.

3. Mistakes related to *sa`y*:

- When pilgrims climb As-Safâ and Al-Marwah, a pilgrim may face the Ka`bah and recite *takbîr* while pointing with his hands as if he is reciting *takbîr* for prayer. This is wrong because the Prophet (PBUH) would raise his hands in such a situation for invocation.

- A pilgrim may move quickly during all the phases of *sa`y*, while this quick moving is done only when the pilgrim is between the two green flags.

4. Mistakes related to the stay at `Arafah

- Some pilgrims may stay outside the boundaries of `Arafah until the sun sets then leave for Muzdalifah without staying inside the actual boundaries of `Arafat. This is a big mistake because of which *Hajj* becomes invalid because *Hajj* is `Arafah as stated by the Prophet (PBUH). Therefore, every pilgrim must make sure that the place where he is to stay belongs to `Arafah.

- Some pilgrims may leave `Arafah before the sun sets. This is not permissible because the Prophet (PBUH) stayed at `Arafah until the sun had already set.

- A pilgrim may compete with others to climb the mountain of `Arafah and reach its top. There is no need for that because it will be deficient if he stays in any part belonging to `Arafah.

- He may face the mountain of `Arafah – and not the *qiblah* as required by the *Sunnah* – when invoking Allah.

- Some pilgrims may heap up sand and stones on the day of `Arafah in certain places. This has not

been authentically proven as being recommended by the *Sharî`ah*.

5. Mistakes related to Muzdalifah:

Once they reach Muzdalifah, some pilgrims occupy themselves with picking up pebbles before performing the *Maghrib* and the *`Ishâ'* prayers thinking that the pebbles with which the *Jamrahs* are to be thrown must be picked up from Muzdalifah. Rather, it is permissible to pick up such pebbles from any place in the Haram.

6. Mistakes related to the throwing of pebbles

- Some pilgrims wrongly think that they throw devils when throwing the *Jamrahs* so they throw them furiously while invoking curses upon those devils. The throwing of pebbles has been prescribed for remembering Allah, and not for invoking curses upon devils.

- Some pilgrims may use for the throwing in question big pebbles or shoes or pieces of wood. It has been narrated that the Prophet (PBUH) said,

> *"O people! Do not kill one another! When you are to throw the Jamrah, throw (it) with (pebbles) like the stones of khadhf (i.e., small stones which are like beans)."*[1]

- Some pilgrims may compete with the others while throwing the *Jamrahs*.

- Some pilgrims may throw all pebbles all together. Scholars assert that if anyone does so, only one pebble is counted.

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[1] Narrated by Abû Dâwûd.

- A pilgrim may deputize someone to throw the pebbles instead of him though he is able to do it himself.

7. Mistakes related to farewell circumambulation:

- Some pilgrims may leave Minâ before throwing the pebbles and perform *tawâful-wadâ`* or farewell circumambulation then return to Minâ and throw the pebbles then travel from there to his homeland. Thus, the last thing he does is throwing the pebbles while the Prophet (PBUH) said,

> *"Whoever makes pilgrimage to this House or performs `Umrah, let his last action be with the House,"*[1]

meaning: let his last action be the circumambulation round the Ka`bah.

- After performing this *tawâf*, some pilgrims may leave the Sacred Mosque while moving backward and making the Ka`bah in front of them. They claim that is this for glorifying the Ka`bah while this is an innovation in the religion.

- Some pilgrims may turn their faces toward the Ka`bah after finishing *tawâful-wadâ`* and recite invocations with which they pay farewell to the Ka`bah at the gate of the Sacred Mosque. This is also an innovation in the religion, and it is sufficient for the pilgrim to pay farewell to the Ka`bah with the farewell circumambulation which is enacted for this. And, Allah knows best.

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[1] Narrated by At-Tirmidhî and Abû Dâwûd.

Q: What is the excellence of visiting the Prophet's Mosque?

A: It is an act of the *Sunnah* that whoever makes pilgrimage to the Sacred Mosque heads for Medina to visit and perform prayer in the mosque of Prophet Mu<u>h</u>ammad (PBUH). It has been narrated by A<u>h</u>mad that the Prophet (PBUH) said,

> *"A prayer performed in this mosque of mine is better than a thousand prayers performed in any other mosque except the Sacred Mosque, and a prayer performed in the Sacred Mosque is better than a hundred thousand prayers performed in any other mosque."*

The mosque of the Prophet (PBUH) is one of the three mosques for which a person can set out on a journey especially for performing prayer therein. It has been narrated by Al-Bukhârî on the authority of Abû Hurayrah, may Allah be pleased with him, that the Prophet (PBUH) said,

> *"Do not set out on a journey except for three Mosques: the Sacred Mosque (in Mecca), the Mosque of the Messenger of Allah (in Medina), and the Aq<u>s</u>â Mosque (in Jerusalem)."*

And, Allah knows best.

Q: What is the excellence of visiting the Prophet's grave?

A: Visiting the grave of Prophet Mu<u>h</u>ammad (PBUH) is one of the greatest acts that any Muslim who visits Medina is recommended to do. He is also recommended to salute the Prophet (PBUH) when

standing beside his grave, because the Prophet (PBUH) said, as narrated by Ahmad,

> *"Whenever someone salutes me[1] at my grave, Allah restores my soul to me until I answer his salutation."*

It is also recommended that whoever visits the Prophet's grave visits also the two graves of his Companions Abû Bakr and `Umar, may Allah be pleased with both of them, and salutes them.

It is really a great blessing that the Muslim be near to the purest body of the dearest creature, Prophet Muhammad, may Allah's peace and blessings be upon him!

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[1] Simply by saying for example, "Peace be upon you, O Messenger of Allah".

Conclusion

We have come – with Allah's help and guidance – to the end of this book, hoping that we have done our best to meet the needs of all Muslims who speak English in relation to the section of *Fiqh* which deals with *`ibâdât* or acts of worship. We have tried to make things as easy as possible, gathering together all the basic and general information related to each of the five parts constituting this book: Purification (*Tahârah*), Prayer (*Sâlah*), Obligatory Alms (*Zakâh*), Fasting (*Siyâm*), and Pilgrimage (*Hajj*) and Minor Pilgrimage (*`Umrah*). We have also gathered all the questionable matters in the form of questions and answers aiming to draw the attention of our readers to such matters through this interesting way of questioning and answering so that the information and rulings inserted in these questions and answers can be inculcated in their minds.

We ask Almighty Allah to bless this effort and make its benefit extend to whoever reads the contents of this book. We also ask Him to forgive for us any mistake we may have committed while compiling, preparing, translating, or editing this book or during any stage of work.

We would like also to inform our readers that soon enough, Allah willing, another volume of this book

will be published. It will cover the remaining sections of *Fiqh* concerning transactions, marriage, divorce, inheritance, etc.

Finally, we praise and show gratitude to Allah without Whose help nothing can be accomplished.

Muhammad `Abdul-Fattah
25/4/1425 A.H.
13/6/2004 A.C.

Glossary[1]

A.H.: After *Hijrah* (the Prophet's emigration to Medina).

adhân: Prayer call.

**`As̲r:** Literally meaning "afternoon" and usually used with "Prayer" as "The *`As̲r* Prayer" to refer to the prayer whose due time starts with the afternoon.

**`awrah:** Certain parts in the body that must be covered and they differ according to the gender. And, *`awrah* can be translated in brief as "private parts".

Ans̲âr: Plural of Ans̲ârî, who is one of the Companions of the Prophet (PBUH) from the inhabitants of Medina who embraced Islam and supported it and who received and entertained the Muslim emigrants from Mecca and other places.

Ans̲ârî: One of the Ans̲âr.

Ash-Shâm: The region now covering Palestine, Jordan, Lebanon, and Syria.

As̲-S̲alâh Al-Ibrâhîmiyyah: It literally means "The Ibrâhîmî Invocation of Blessings," and it is a form of invocation that is recited after the *tashahhud* at the end of prayer. It is an act of the *Sunnah* related to prayer, or one of its pillars according to

[1] N.B.: Some of the transliterated terms in this glossary have been typed with capital initials and some others have been typed with small initials, each according to the way it is typed inside sentences, e.g., Ans̲ârî and *badanah*.

some *fiqhî* views. It reads, "*Allâhumma sallî `alâ muhammad wa `alâ âli muhammad. Kamâ sallayta `alâ ibrâhîm wa `alâ âli ibrâhim. Wa bârik `alâ muhammad wa `alâ âli muhammad. Kamâ bârakta `alâ ibrâhim wa `alâ âli ibrâhîm fil-`âlamîn. Innaka hamîdun majîd.* (O Allah! Send *salâh* (graces, honors, blessings, mercy, etc.) on Muhammad and on the family of Muhammad as You sent *salâh* on Ibrâhîm (Abraham) and on the family of Ibrâhîm. And bless Muhammad and the family of Muhammad as You blessed Ibrâhîm and the family of Ibrâhîm in the world. Verily, You are Praiseworthy and Honorable.)"

badanah: (Plural *budn*) A cow, an ox, or a camel which is driven to be offered as sacrifices by pilgrims at the sanctuary of Mecca.

Banû: Literally means "sons of".

bid`ah: Innovation in the religion.

bint labûn: Two-year-old she-camel.

bint makhâd: One-year-old she-camel.

Bint: Literally means "daughter of".

dhikr: The word *dhikr* literally means "mentioning" or "remembering" and both meanings are connected to mentioning the name of Allah or remembering Him in general through any way of praising, glorification, etc. The plural "*adhkâr*" refers to any group of invocations or words of glorification or praise said for this purpose.

dhimmî: A non-Muslim living under the protection of an Islamic government.

Fajr: Literally meaning "dawn" and usually used with "Prayer" as "The *Fajr* Prayer" to refer to the prayer whose due time starts at dawn.

faqîh: A scholar specialized in *Fiqh*.

fidyah: It literally means "ransom," and it is a penalty slaughtering which is prescribed upon any pilgrim who commits any of the things forbidden in *ihrâm* or neglects any duty related to *Hajj*.

Fiqh: The science dealing with Islamic jurisprudence in all aspects: worship, marital affairs, transactions, etc.

fiqhî: Pertaining to *Fiqh*

hadath: *Janâbah* is usually referred to as *hadath akbar* or major ritual impurity, but *hadath* applies to both *janâbah* and *hadath asghar* or minor impurity that is usually caused by urination, excretion, or passing wind.

hadîth hasan sahîh: Technically, it can be directly translated as "agreeable, authentic *hadîth*".

hadîth hasan: Though it literally means "good *hadîth*," it can be technically translated as "agreeable *hadîth*," and it belongs to the accepted group of *hadîths* (mostly comprising agreeable and authentic *hadîths*).

hadîth musnad: A *hadîth* is graded as *musnad* when it is narrated with a complete chain of transmitters from the narrator to the Prophet (PBUH) himself.

hadîth: Any of the statements of the Prophet (PBUH), i.e., his sayings, deeds, and approvals, etc.

hady: An animal (a camel, a cow, a sheep, or a goat) offered as a sacrifice by pilgrims.

Hajj: Literally, the word "*hajj*" means "heading for a scarified and glorified place with the intention of visiting". This literal meaning of *hajj* can also be used to refer to *Hajj* in *shar`î* terminology, as it in the latter means: to head for the Sacred House in Mecca with the purpose of worshiping Allah and performing certain prescribed duties including visiting certain sacred places.

Hanafîs: This word generally refers to the followers and proponents of *Imâm* Abû Hanîfah's school of *Fiqh*. Sometimes it is used to refer to Abû Hanîfah's views. In other words, when it is said, "The Hanafîs maintain that..." it can mean "Abû Hanîfah maintains that...".

Hanbalîs: This word generally refers to the followers and proponents of *Imâm* Ahmad Ibn Hanbal's school of *Fiqh*. Sometimes it is used to refer to Ibn Hanbal's views. In other words, when it is said, "The Hanbalîs maintain that..." it can mean "Ibn Hanbal maintains that...".

Haram: The word *haram* refers to the sacred precincts in Mecca, and sometimes it is translated as "Sanctuary".

Hijrah: It literally means "emigration" and in this book it refers to the Prophet's emigration to Medina.

hiqqah: Three-year-old she-camel.

i`tikâf: *It* literally means "to adhere or devote oneself to something," and terminologically as far as

the *Sharî`ah* is concerned it means "confining oneself in a mosque for worshiping Allah, Glory be to Him".

Ibn: It literally means "son of".

`îd: Islamic feast.

`Îdul-Adhâ: Sacrifice Feast.

`Îdul-Fitr: Fast-breaking Feast.

idtibâ`: Uncovering the right hand, and it is an act of the *Sunnah* related to *tawâf* (circumambulation).

ifrâd: *Ifrâd* is that a person assumes *ihrâm* for *Hajj* "alone".

ihrâm: The state of ritual consecration during which the pilgrim is forbidden to do certain things such as wearing stitched clothes and cutting his hair or nails.

ihsâr: It literally means "prevention," and it refers to the state when a pilgrim is prevented – by illness or some enemy for example – from completing the duties of *Hajj* or *`Umrah*.

ijtihâd: Personal Reasoning: a secondary source of Islamic Law.

imâm: Often rendered as "leader" and in this meaning in particular it can be used in different contexts, e.g., *Imâm* Mâlik and *imâm* in prayer, as in the former it refers to a leading and pioneering scholar and in the latter it refers to a person who leads people in congregational prayer .

iqâmah: Immediate prayer call.

**`Ishâ':** Literally meaning "night" and usually used with "Prayer" as "The *`Ishâ'* Prayer" to refer to the

prayer whose due time starts at night about twenty-three minutes after sunset.

istikhârah: Asking (Allah) for proper guidance, and this is normally done by invoking Allah with certain words after performing two *rak`ah*s, according to the *Sunnah* of the Prophet (PBUH).

istisqâ': Request for rain, and this is normally done by performing a two-*rak`ah* prayer and invoking Allah for rain. This prayer is called "the *Istisqâ'* Prayer".

jadh`ah: Four-year-old she-camel.

**jam` ta'khîr:** It literally means "delay combination," and it is the opposite of *jam` taqdîm* or advancement combination, e.g., to perform both the *Maghrib* and the *`Ishâ'* prayers during the time of the *`Ishâ'* Prayer.

**jam` taqdîm:** It literally means "advancement combination," and it is to perform any of the *Zuhr* and the *`Asr* prayers or the *Maghrib* and the *`Ishâ'* prayers during the time of the first of them, i.e., to perform the *Zuhr* and the *`Asr* prayers during the time of the *Zuhr* Prayer or to perform the *Maghrib* and the *`Ishâ'* prayers during the time of the *Maghrib* Prayer.

Jamrah**:** There are three places where pebbles are thrown in Hajj. Each of these places is called *jamrah*, which is a small stone-built pillar in a walled place. The three *Jamrah*s are situated at Minâ, and they are known as *Al-Jamrah Al-Kubrâ* or the Big *Jamrah*, *Al-Jamrah Al-Wustâ* or the Medium *Jamrah*, and the *Al-Jamrah As-Sughrâ* or the Small *Jamrah*.

janâbah: See the term **h̲adath** in this glossary.

jihâd: Fighting in the cause of Allah or any kind of effort exerted for keeping Allah's Word superior. It is regarded as one of the pillars of Islam.

**Jumu`ah:** Friday, and it is usually attached to the *Jumu`ah* (Friday) Prayer which is performed on Friday at the time of the *Z̲uhr* (Noon) Prayer.

Ka`bah: A square stone building in the Sacred Mosque in Mecca and toward it all Muslims turn there faces in prayer.

khalâ': the place where people relieve themselves.

khamr: Any intoxicant is included in the general Arabic term "*khamr*'.

khat̲îb: The person – usually the *imâm* – who delivers the *khut̲bah* or religious sermon on such occasions as the *Jumu`ah* (Friday) Prayer and the *`Îd* (Feast) Prayer.

khuff: Socks made from thick fabric or leather.

khut̲bah: The religious sermon delivered on such occasions as the *Jumu`ah* (Friday) Prayer and the *`Îd* (Feast) Prayer.

Maghrib: Literally meaning "sunset" and usually used with "Prayer" as "The *Maghrib* Prayer" to refer to the prayer whose due time starts at sunset.

mah̲ram: It generally refers to a woman's husband or any of her unmarriageable male relatives.

Mâlikîs: This word generally refers to the followers and proponents of *Imâm* Mâlik's school of *Fiqh*. Sometimes it is used to refer to Mâlik's views.

In other words, when it is said, "The Mâlikîs maintain that..." it can mean "Mâlik maintains that...".

**mas`â**: The place where the *sa`y* or going between As-Safâ and Al-Marwah is performed as one of the prescribed duties of *Hajj* and *`Umrah*.

mîqât: This term refers to the time when and the place where a pilgrim assumes *ihrâm* for Hajj or *`Umrah*.

muhsar: A person in a state of *ihsâr*.

**mu`takif:** A person who is in a state of *i`tikâf* or who stays and confines himself in a mosque for worshiping Almighty Allah.

mu'adhdhin: A prayer caller.

mudd: A measure of two thirds of a kilogram approximately. It may be less or more than that, because four *mudds* equal one *sâ`* and the latter equals three kilograms approximately.

muhrim: A person in a state of *ihram*, and it can be used as an adjective in this book, e.g., "*muhrim* woman".

musallâ: Prayer place.

mushaf: A copy of the Qur'ân whether written in the form of a book, typed in a file, recorded on a tape, etc.

musinnah: Two-year-old cow.

Musnad: Collections of *hadîths* arranged not in accordance with the subject matter but under the name of the person who transmitted them from the

Prophet (PBUH). An example of such collections is the *Musnad* of *Imâm* Ahmad Ibn Hanbal.

nisâb: The minimal amount of wealth which obligates *Zakâh* as specified by the *Sharî`ah*, e.g., the *nisâb* of gold is twenty dinars (85 grams of 24-karat gold).

nusuk: This term has more than one meaning, as sometimes it is used to refer to the sacrifice offered in Hajj and *`Umrah* and sometimes it is used to refer to the rituals of these two acts of worship.

(PBUH): A formula literally meaning "Peace be upon him," and it is specified to be put in this form – (PBUH) – only when referring to Prophet Muhammad.

qiblah: The direction toward which all Muslims turn their faces in prayer; it is the direction toward the Ka`bah in Mecca.

qirân: It is that a person assumes *ihrâm* for performing both *Hajj* and *`Umrah*.

rak`ah: Unit of prayer.

ramal: To move quickly in the first three circuits of circumambulation round the Ka`bah and walk normally in the remaining four circuits.

rikâz: This is a term that refers to treasures buried before the Islamic era

**sa`:** One *sâ`* equals three kilograms approximately.

**sa`y:** This term refers to one of the pillars of *Hajj* and *`Umrah,* and it is that the pilgrim goes seven times between the two mountains called As-Safâ and

Al-Marwah starting with As-Safâ and ending with Al-Marwah.

sadaqah: This word originally refers to alms which are paid or given out voluntarily, and it has been used in the Qur'ân and the *Sunnah* in certain contexts as referring to *Zakâh* or Obligatory Alms.

sahîh: The word "*sahîh*" literally means "authentic" or "sound"; and it is sometimes connected to the names of the books mainly containing collections of authentic *hadîth*s such as the Two *Sahîh*s of Al-Bukhârî and Muslim where there are the most authentic versions of *hadîth*s.

Salâh: Islamic Prayer.

**Shâfi`îs:** This word generally refers to the followers and proponents of *Imâm* Ash-Shâfi`î's school of *Fiqh*. Sometimes it is used to refer to Ash-Shâfi`î's views. In other words, when it is said, "The Shâfi`îs maintain that..." it can mean "Ash-Shâfi`î maintains that...".

**shar`î:** Pertaining to the *Sharî`ah* (Islamic Law).

Sharî`ah: Islamic law which contains all the ordinances that Almighty Allah has prescribed for Muslims.

siwâk: Cleaning stick for teeth, and Muslims use it especially when it is time to perform prayer according to the *Sunnah* of the Prophet (PBUH).

Siyâm: Islamic Fasting.

suhûr: A meal taken at night before the *Fajr* Prayer by a person who intends to observe fast the next day.

Sunnah: The original meaning of the word is "way" or "path to be followed," but it is used as a technical term for all the authentically transmitted words, actions, and sanctions of the Prophet (PBUH).

sunnah mu'kkadah: An affirmed act of the *Sunnah.*

sutrah: An object that is to be placed before a performer of prayer to prevent anyone or anything from passing right before him and to prevent him from looking at things that may be beyond it so that he may not be distracted from his prayer.

tabî`: One-year-old calf.

tabî`ah: One-year-old cow.

tahlîlah: An act of declaring the Oneness of Allah normally by saying "*Lâ ilâha ill-allâh* (There is no god but Allah)".

tahmîdah: An act of praising Allah normally by saying "*Al-hamdu lillâh* (Praise be to Allah)".

takbîr: To say "*Allâhu akbar* (Allah is the Greatest)".

takbîrah: An act of saying "*Allâhu akbar* (Allah is Greatest)".

takbîratul-ihrâm: The act of *takbîr* that is said at the very beginning of prayer and by which all the sayings and acts which are not related to prayer become prohibited.

**tamattu`:** It is that a person assumes *ihrâm* for performing *`Umrah* during the months of *Hajj* then performs *Hajj* during the same year in which he performed *`Umrah.*

Tarâwîh: The night prayer of Ramadân.

tarjî`: This term is related to *adhân* (prayer call) and it is to utter the two testifications of faith (*shahâdatân*) twice for each quietly before uttering them, also twice for each, loudly. The *shahâdatân* is (1) *Ashhadu allâ ilâha ill-allâh* (I testify that there is no god but Allah) and (2) *Ashhadu anna muhammadan rasûl-ullâh* (I testify that Muhammad is the Messenger of Allah).

tarwiyah: This term refers to the eighth day of Dhul-Hijjah. It is said that *tarwiyah* here is derived from the Arabic word "*riwâyah*," which means "narration" or "relating" and this day is called "the Day of *Tarwiyah*" in this sense as the *imâm* "tells" pilgrims about the *manâsik* or prescribed duties of *Hajj* and *`Umrah* on it. It is also said that the word *tarwiyah* is derived from the Arabic word *irtiwâ'*, which means "quenching one's thirst" because pilgrims would quench their thirst with water on this day and collect it at Minâ.

tasbîhah: An act of glorifying Allah normally by saying *Subhan-allâh*, which means "Glory be to Allah!" or "How far from imperfection Allah is!".

tashahhud: A religious formula that is recited at the first sitting as well as at the last sitting in prayer. The first sitting is that is done after performing the first two *rak`ah*s in the *Zuhr*, *`Asr*, *Maghrib*, and *`Ishâ'* prayers. The last sitting is the one done after the second *rak`ah* in the *Fajr* Prayer, after the third *rak`ah* in the *Maghrib* Prayer, and after the fourth *rak`ah* in the *Zuhr*, *`Asr*, and *`Ishâ'* prayers. *Tashahhud* starts with the words, "*At-tahiyyâtu*

lillâhi as-salâwâtu wat-tayyibât ([All] the compliments [as well as] the prayers and the good things are due to Allah.)".

tashrîq: *Tashrîq* literally means "airing," and this term is always connected to the days known as "the Days of *Tashrîq*," which are the three days following *`Îdul-Adhâ* (Sacrifice Feast). They are called "the Days of *Tashrîq*" because pilgrims used to "dry" the meat of their sacrificial animals and make it dried slices during these days.

taslîm: It is the salutation done at the end of prayer or, in other words, the salutation with which prayer ends. It is normally done by saying "*As-salâmu `alykum wa rahmat-ullâh* (Allah's peace and mercy be upon you)".

tasmiyah: To say, "*Bismi-llâhi-rahmânir-rahîm* (In the Name of Allah, the All-Merciful, the Ever-Merciful)".

tawâf: The act of circumambulation the Ka`bah in Mecca.

Ummah: This word is usually translated as "nation" yet it is used here in its Arabic form as its meaning is capable of more than that. For, it refers to the nation of Prophet Muhammad (PBUH) in all times and places as well as to those who believe in him from among jinn or even the inhabitants of any other planet.

wasq: One *wasq* equals sixty *sâ*`s and one *sâ*` equals 3 kilograms approximately.

witr: The word *witr* literally means "odd" and it is usually attached to the *Witr* Prayer which is a form of

prayer that is performed in an odd number of *rak`ahs*, and it is an affirmed act of the *Sunnah* (*sunnah mu'kkadah*) which is to be performed every night.

Zakâh: *Zakâh* is the name of what man takes out of his property in a certain amount that is specified by the *Sharî`ah* as a right of Allah which is to be paid for the poor and the other recipients of *Zakâh*. It is called *zakâh* because it purifies both the soul and the property of whoever pays it, especially with the fact that the Arabic word "*zakâh*" means "purity," "growth," and "blessing". *Zakâh* is the second obligation in Islam after Prayer (*Salâh*)

Zakâtul-Fitr: This is Fast-breaking obligatory alms, and this form of *Zakâh* is to be paid after breaking fast at the end of the month of Ramadân.

Zuhr: Literally meaning "noon" and usually used with "Prayer" as "The *Zuhr* Prayer" to refer to the prayer whose due time starts at noon.

Transliteration Table

Arabic Character	Symbol
أ/ء	a/'
ب	b
ت	t
ث	th
ج	j
ح	h
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	s
ض	d
ط	t
ظ	z
ع	`
غ	gh

ف	f
ق	q
ك	k
ل	l
م	m
ن	n
هـ	h
ة	h/t
و	w
ي	y
...َ	a
...ِ	i
...ُ	u
...اَ/آ	â
وُ	û
يِ	î
وَ	aw
يَ	ay

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